A GOLDE[illegible]
CHAINE,
Or,
The Description of *Theologie.*

CONTAINING THE ORD[illegible]
of the causes of Salvation and Damn[illegible]
according to Gods word; a view whereof is
to be seene in the Table annexed,

Written in Latine by that man of Go[illegible]
WILLIAM PERKINS, *translated* [illegible]
English by ROBERT HILL, *and* [illegible]
him now drawne into familiar Questio[illegible]
and Answers, Without any other ad-
dition to the Booke.

Examine and judge.

Printed at London by IOHN LEGATT[illegible]
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[illegible] sold at his house in Trini[illegible]

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To the Honorable, and truely *Honored Knight*, Sir

IOHN EGERTON, Knight of the *Bathe*, *Sonne and heire to the right Honorable* THOMAS Lord *Ellesmere*, *Lord Chancellour of England*, Health and Happineſſe.

IR, ſince *Satan* was firſt for his pride exiled Heauen, hee hath approoued himſelfe to bee *Satan*, an Aduerſarie; and by his daily accuſatiõs of God, and the godly, to be, as he is ſtiled, that (*a*) *accuſer of the brethren*, accuſing them before God day and night. Thus hee accuſeth *God* vnto *man*, *man* vnto *God*: *man* vnto *man*, and *man* to *himſelfe*: *God* vnto *man*, as though hee were not a God of truſt. (*b*) *Hath God ſaid ye ſhall not eate?* *man* vnto *God*, as if he were not a man of truth. (*c*) *Doth Iob ſerue God for nought?* *Man* vnto man, as if hee were not a man to bee truſted. (*d*) *My ſonne hath ſtirred vp my ſeruant to lie in waite againſt me*: and *man* to himſelfe, as if hee were not the (*e*) *childe of God*. All ages haue experience

a Reu. 12. 10.
b Geneſ. 3.
c Iob. 1.
d 1. Sam. 22. 8.
e Matth. 4.

¶

rma laudi potest, conscienua nunquam.

rience of his malice; and albeit hee cannot euer wound the conscience of the godly, yet he labors by his instruments to cracke their credite. Are the auncient *Christians* seruing God in the night? (*f*) they one with another committe promiscuous abomination: are *Moderne* professors seruing God in the day? they are the onely sinners of the world: doe we that are *preachers* teach that faith alone doth iustifie the vngodly? we are accused to say, that that faith which is alone, a *barren, dead*, and *dark* faith, doth iustifie the vngodly. In a word, do the *learned* men amongst vs war against *Satan* in his *Antichristian* members by the penne of truth? their *persons, profession, learning*, and *life*, must be called into question, to eclipse their authoritie; that a wound beeing made, though after cured, at least there might remaine a skarre. Thus are wee wounded, sometimes in the house of our friends, but oftentimes in the Brothel-house of our aduersaries. Their *tongues* are arrowes, their *pennes* speares, and the poyson of aspes is in both: what learned man euer wrote since the daies of *Luther*, whom these paraliticall Doegs haue not reuiled? But as for such as are learned writers in *England*, our English fugitiue *Cacoliques* write most bitterly against thē. *Feuardentius* that foul-

(*f*) Euseb. l. 4. cap. 7.

mouthed

mouthed,& false-tongued Romanist, is not comparable to Parsons that fire-brandof seditiō. Our *Iewels, Whitakers, Cookes, Sutcliffes, Mortons, Hastings*, and who not? are traduced in his defence of damnable *Equiuocation*: & all our holy *Martyrs* in his three inuerse *conuersions* of England. Yea as though he & his associates were the only young saints, he will needes make others olde diuels; and as though learning and truth liued and died with him; all on our side haue neither learning, nor truth. Nay he cannot let passe this modest man master *Perkins*: but, though Doctor *Bishop* account of his learning, yet doter Parsons makes nothing of him. *By the deepe humour of phantasie* (saith Parsons) *hee hath written and published many bookes with strange titles, which neither he, nor his reader,* (I dare say) *doe vnderstand, as namely, about the concatenation or tying together of the causes of mans predestination & reprobation, & such like.* Thus this worthie booke, approoued in latine both by the *French* & *Dutch* Churches, amongst whome it hath beene printed seuerall times; and in English by our *English* and *Scottish* Churches, amongst whome it hath beene printed fourteene seuerall times, is censured by a *Parsons*, who feared not to censure euen the greatest *Persons*, as sauoring

Treatise tending to mitigation against Dr. Morton. page 524.

of a phantaſticall humour, and which neither author, nor reader doe vnderſtand. I muſt not giue rebuke for rebuke, but ſay with *Moſes. the Lord rebuke thee.* Indeede I confeſſe this booke is difficult, and though the author, a man of great learning and modeſtie, did well vnderſtand what hee wrote, and learned men know that he hath written the truth: yet many priuate perſons, who notwithſtanding much deſire this worke, cannot ſo well conceiue many thinges that are written in it. But to the ende it might be better conceiued, I haue (at vacant houres) drawn it into the forme of a dialogue, which I hope will giue much light vnto it, & cauſe it to bee read with greater delight. Variety of one meate diuerſly dreſſed, delighteth the appetite, and commendeth the cooke. And varietie of one diſcourſe diuerſly handled, pleaſeth the reader, and commendeth the writer. The like was done to *Titus Flamini-*
Lib. 5. dec. *nus* the Romane Captaine by the Calcidi-
4. an hoſt as *Liuie* reporteth: the other is attempted here to bee done, as I hope with profit: if it delight the chiefe gueſt, for whom it is prepared, the reſt I doubt not, will like it the better. It is now twentie yeares paſt, ſince I firſt (at the authors requeſt) made it ſpeake Engliſh, at that time it ſpeaking alone,

lone, was dedicated to a worshipfull, now an honorable Personage. But now that it commeth forth conferring with an other, I am bolde to make choice of an other Patron; that vnder the protection of two worthies in our Church, it may bee defended from the censorious carpers of such holy labors. If it shall please you in your honorable respect to learning & learned men, who your selfe, as one hath testified publikely of you, * are learned *supra sortem, supra vulgarem*, to entertaine into your patronage this painefull labour, with that fauour which your honorable Father entertained the like, I shall thinke my selfe happie, that I, who must deuote my selfe to the seruice of the Father mine Honourable Patron, shall at least by this meanes bee made knowne to his sonne, whose vertues I honour as the true Armes of nobilitie, and whose encrease of honour I will pray for in this life, and eternal honour in the kingdome of heauen. London. Saint *Martins* in the fields. March 9. 1612.

* Dr. Rawlinson in his Epistle before a sermon vpon Matth. 4. 19. *My pathway to prayer & piety*

At your Honours seruice,

Robert Hill.

The Preface to the Reader.

Christian Reader, in the course of mans life, there be three things at the which mans mind doth usually aym: to abound in knowledge, to increase in riches: and to be exalted to honour. If knowledge be the marke, at which man

a Ioh.17.3. *aymeth, what better knowledge* then *a* to know God the Father, and whom he hath sent Iesus Christ? *for* him to know is eternall life.

b Prou.1.17. *This to Salomon was b* the beginning of wisedome, *this to him was c* the end of all. *Paul, he*

c Eccl.12.13. *made but a d base account of other things in re-*

d Phil.3.8. *spect of* this knowledge of his Lord Iesus. *If*

e 1.Tim.6.6. and 4.8. *riches in this world, e* Godlines is great gaine,

f Gen.13.2.5. and hath a promise euen of this life. *f* Abraham *had experience of it, and* Lot *for his*

g Gen.41.40. *sake g* Ioseph *had experience of it, and his*

h Gen.47.31. progenie *for his sake. If honour be our haven h in which we would rest, behold what honour is*

i 1.Ioh.3.1. *this, that a man i* should be called the Sonne of God, *The sonne of* Pharaohs daughter *an*

k Heb.11.24. *high title, yet* Moses *did rather chuse to be a sonne of God, k* then to be called the sonne of Pharaohs daughter. *To dwell in the tents of*

the

the mightie, though vngodly, a great place, yet Dauid *l* had rather be a doore-keeper in Gods house, then to dwell in the tabernacles of such great personages. *Is the knowledge of God in Christ,* such a benefite? *why then so few* Salomons? *why so few* Paules *in the world? Is* godlinesse so gainefull, *as Paul saith it is? yet few* Abrahams, *few* Iosephs. *Is to be called* Gods sonne, *such a matter of honour?* Moses *thought so,* Dauid *thought so: but they are dead. Men in these daies, if* Salomons wisedome *were but* the feare of God, *would not accompanie m* the Queene of Shebah to heare his wisedome: *for n* a greater then Salomon is here amongst them, *and his o* wisedome *is thought meere* foolishnesse. *If* Paul *should but once say that he* accounted all things dung in respect of Christ Iesus, *then with p* Festus: Paul, Paul, thou art beside thy selfe. *And as for the rest of the holy men: O foolish Abraham, O foolish Ioseph, which trusted much in God, and not in your selues! O thrice foolish Moses and Dauid, who for the bare feare of God would forgoe such great callings! Thus reasoneth the wise man, thus the couetous man, thus the ambitious man, thus all men who are not guided by the sanctifying spirit of the euerliuing God. But hath a man this spirit? then* a day *q* in Gods courts is better then a thousand elsewhere: *then he will*

l Psal. 84. 10.

m 1. Kin. 10.

n Mat. 12. 42.

o 1. Cor 3. 19.

p Act. 26. 24.

q Psal. 84. 10.

r Luk. 10. 42. not regard how much he knoweth, but that r one thing is necessarie: then he will not seeke how much men are in his bookes; but looke how great he is in Gods bookes: then he will first looke whether Christ honour him, and afterwards thinke to be honoured of men. And surely no maruell: for

s Col. 1. 19. seeing in Christ s are hid all the treasures of wisedome and knowledge, know Christ, and know all: haue Christ, and haue all. Let him accept vs to be of his stocke, and then we cannot want great honour. Man thinketh it a great matter to deriue his auncestours from the conquest of the land, but a surpassing honour to be of the blood royall with princes: and so it is indeed for as the tribe of Iudah was aboue all other tribes, so is the line of Princes aboue other descents. But what if our descent could be drawne not from the conquest, but from Noahs flood, yet we might as well descend of cursed Cham as of blessed Sem: but he that once can proue his descent from Christ, then is he vndoubtedly of the tribe of Iudah, and

t Reu. 21. 2. with Dauid shall inherit the t Ierusalem of God: he shall with Sem be king of Salem, when the posterity of Canaan shall be rooted out.

This doctrine if it stucke not onely in the eares of the hearers of our age, but could sinke into the furrowes of their hearts, it would bring forth far more fruite then it doth. But alas, now adaies

u Luk. 10. 40. there are many u Marthaes, but few Maries.

Many

Many are x *blind as the very beetle, and yet they either dreame they see, or will not buy* eye-salue *to cure their disease: many* poore, *but they will haue none of this* gold: *many naked, but Christs garment will not fit them: it is either too long, or too short; too streight, or too wide; too hote, or too cold; too light, or too heauie, or somewhat is in it that they will not weare it. Many hungrie, and yet they will* y *lay out their siluer, and not for bread. Many thirstie, and yet they will giue* z Wisedome *leaue euen in* the open streets, and in the highest places of the city, to crie, come and drinke of my wine that I haue drawne: *But* a they forsake the fountaine of liuing waters, and digge them pits, euen broken pits that can hold no water. *Thus* b light is come into the world, but men regard darknesse more then light: *A* c yoke of oxen, the lease of a farme, the marriage of a wife, *or some earthly delight, will hinder men from comming to Gods* banquet. *The* d flesh-pots of Egypt *are the Israelites felicitie, when they will not depend vpon Gods prouidence. Yea, the knowledge of the true God is so little set by, that men had rather fashion vnto themselues Gods of their owne making, then that God should fashion them like vnto him. The Epicures god, Pleasure: the rich mans god, Money: the ambitious mans god, Honour: a proude minde maketh his*

x Reu. 3. 17, 18.

y Ezec. 55. 2.

z Pro. 9. 1. 3

a Ier. 2. 13.

b Ioh. 3. 19.

c Luk. 14. 19.

d Exod. 16. 3.

his owne person a god: and a popish mind, a peece of bread his god: whereas the true God is the God
c 1. Cor. 1. 29. of a few, and they not of e the wisest or greatest sort. Thus men care little for the knowledge of God, and lesse for the knowledge of their owne salvation. Predestination, is a doctrine too high for their learning: Election, a matter they least think of. This opinion it was founded first in the forge of a popish braine, and I would it were not renewed by others in our daies. They say, Hope well, and have well: O silly comforters! But it is not the dutie of man to know his election: O wilfull blindnes!
f 2. Cor. 13. 5. The Lord saith by Paul: f Proue your selues whether you are in the faith. Know ye not your owne selues, that Christ Iesus dwelleth in you, except ye be reprobates? Shall God bid, proue: and dares man say, doubt? Shall Paul bid examine, and will the Pope bidde but
g 1. Ioh. 4. 1. hope? Shall the g spirit of truth commaund vs to know our salvation, and dares a h lying
h 1. King. 22. 22. spirit in the mouth of a false Prophet, terme
i 1. Ioh. 4. 1. it presumption to know our salvation? i Let vs trie the spirits whether they are of God or not. For may a sonne of man know whether he be of his fathers family, and may not the sonnes of God know, whether they belong to the houshold of God? Yes surely: For this is that which will make them to loue God, and for this God loueth them againe. This is it which will arme them against

despaire,

despaire, and make them to be carefull of the commandements of God. k *A* child *cannot but* honour his father, *and a* seruant *cannot but* obey his maister. *With this knowledge, any one, be he of neuer so base a parentage, so simple a reach, so poore an estate, or so contemptible in the world, may enter into the kingdome and inheritance of God: without this,* many *l* noble, many wise, many rich, many mighty, *goe headlong downe into eternall fire. Wherefore seeing the doctrine of God, and his eternall predestination, are so contemned by many, & condemned of the most, as either vnnecessary to be learned, or at the least in the last place: the Author of this booke hath taken great paines, so to set downe that mystery of Saluation and Damnation, as that by this treatise the iudgement of the Christian Reader may be greatly established, and his memorie helped: his iudgement, in that the truth of this doctrine is plainely set downe, and nothing set downe but the truth: his memorie, in that the order is very methodicall, and definitions briefe. All other Arts are drawne into methode; and if the handmaides bee decked in so comely attire, the mistresse must needes be somewhat regarded. Mans memorie in Gods matters, is very brittle, yea so brittle, that with* Messâla Coruinus, *those Christians forget their owne names, who in matters of this life may compare for memorie with*

k Mal. 1. 6.

l 1. Cor. 1. 29.

with Themistocles *himselfe. Neither by this doe Arts controle Diuinitie, but are as many* Hagars *to one* Sara, *and as the Gibeonites to drawe water, & cleaue timber for the house of* Iosh. 9. 24. Iohuas *God. This hath the Author done in Latine for the benefit of students: and at the request of some well disposed, (by name master* Perkins *of happy memorie) I did take vpon me the translation of it into the English tongue, that our owne countrimen might by it reape some profit. That translating of profitable Treatises, is both lawfull and necessarie, it is no doubt. Auncient learned men, both Diuines and Philosophers, did write in their owne mother tongue for the benefite of their countrey. If they then are commended for writing in their owne language, who will condemne translations from one into another language? Ignorance is no more the mother of deuotion; but happie were our land if* all could propheſie. Numb. 11. 28. *Wherefore this treatise beeing thus finished, I commit it to the weight of the ballance of the Sanctuarie: and it hauing the title of a* golden chaine, *I doubt not but it will abide the touch-stone of Gods word. Thus haue you good readers, the Authors intention in writing, and mine in translating. It remaines that I giue some reason to the* Church, *why this booke which before spake alone, is now made to conferre with another, and how it is done without wrong to the Author. I obserue that it*

is desired of many, and some who do reade it, complaine that it is difficult, and that they cannot follow the Author in his order. Now this course of Question *with* Answer, *will I hope answer that complaint. But is there nothing added to this booke? No, not any one sentence, as will appeare, if you but examin the fourth page, (for to that place is a preamble to this dialogue.) The Author said, The body of the Scripture is a doctrine sufficient to line well. I say,* What is the body of Scripture? *the answer is, a doctrine sufficient to line well: and in that order goe on forward in the Authors owne words to the ende of the booke. I haue experience what profit is in this course by some labours of mine owne in this kinde: and both ancient* Fathers, *moderne* Diuines, *wise* Philosophers, *and most eloquent* Orators, *greeke and latine, haue beene much delighted to teach after this sort.* Reade, consider, examine, *&* weigh *euery linke of this* Golden Chaine, *in the ballance of the Authors owne words, and I doubt not but you wil confesse, that as I was at the first found a faithfull* translatour, *so now I shall bee found a faithfull* Resoluer *of this learned booke into* Questions *and* Answers. *Farewell, from Salisburie Rents, at Saint* Martins *in the fields, The ninth of* March. 1612.

Thine in the Lord,
Robert Hill.

To the Christian Reader.

CHristian Reader, there are at this day foure seuerall opinions of the order of Gods predestination. The first is of the olde and new Pelagians; who place the cause of Gods predestination in man: in that they holde, that God did ordaine men either to life or death, according as he did fore-see, that they would by their naturall free-will, either reiect or receiue grace offered. The second of them, who (of some) are tearmed Lutherans; which teach, that God fore-seeing, how all mankinde being shut vp vnder vnbeliefe, would therefore reiect grace offered, did hereupon purpose to choose some to saluation of his mere mercie, without any respect of their faith, or good workes, and the rest to reiect, beeing moued to do this, because hee did eternally fore-see that they would reiect his grace offered them in the Gospel. The third, of Semipelagian Papists, which ascribe Gods Predestination, partly to mercie, and partly to mens fore-seene preparations and meritorious workes. The fourth, of such as teach, that the cause of the execution of Gods Predestination, is his mercie in Christ, in them which are saued; and in them which perish, the fall and corruption of man: yet so, as that the decree & eternall counsell of God, concerning them both, hath not any cause beside his will and pleasure. Of these foure opinions,

opinions, the three former I haue laboured to oppugne, as erronious, and to maintaine the last, as being a truth, which will beare waight in the ballance of the Sanctuarie.

A further discourse whereof, here I make bold to offer to thy godly consideratiō: in reading whereof, regard not so much the thing it selfe penned very slenderly, as mine intent and affection: who desire among the rest, to cast my mite into the treasurie of the Church of England, and for want of golde, pearle and precious stones, to bring a rammes skinne or twaine, and a little Goates haire, to the building of the Lords tabernacle, Exodus 35.23.

The Father of our Lord Iesus Christ graunt that according to the riches of his glorie, thou maiest bee strengthened by his Spirit in the inner man, that Christ may dwel in thy heart by faith; to the ende that thou beeing rooted and grounded in loue, maiest bee able to comprehend with all Saints, what is the breadth, and length, & height thereof; and to know the loue of Christ which passeth knowledge, that thou maiest be filled with all fulnesse of God. Amen. Farewell. Iulie 23. the yeare of the last patience of Saints. 1592.

Thine in Christ Iesus,

Willam Perkins.

- *One is principall.* Theologie *is a science of liuing well and blessedly for euer.*
- *The body of holy Scripture is distinguished into sacred Sciences, whereof*
  - I. Ethiques, *a doctrine of liuing honestly and ciuilly.*
  - II. Oeconomicks, *a doctrine of gouerning a familie well.*
  - III. Politiques, *a doctrine of the right administration of a commonweale.*
  - IIII. Eccleſiaſticall diſcipline, *a doctrine of well ordering the Church.*
- *Others attendants or handmaids.*
  - V. The Iewes Common weale, *in as much as it differeth from Church gouernment.*
  - VI. Prophecie, *the doctrine of preaching well.*
  - VII. Academie, *the doctrine of gouerning ſchooles well, eſpecially thoſe of the Prophets.*

CHAP. I.

Of the bodie of the Scripture, and of Theologie.

The ſpeakers { *Theophilus*, a friend of God. / *Theologus*, a Diuine.

Theophilus.

SIR, I obſerue that you are a Diuine, and I reuerence both the ſound preachers, and iudicious writers of your ſacred arte: and as I haue found much comfort by hearing of Sermons, ſo I confeſſe that I reape alſo much good by reading of ſome bookes; eſpecially when I meete with any penned by one Maſter Perkins of Cambridge, me thinkes I doe finde ſo much good matter in his workes, that I can neuer bee wearie of reading them.

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Theol. You doe well to reuerence Gods ministers, for they are his Ambassadours to bring vnto you the glad tydings of saluation: you do not amisse to reade good bookes, for they wil confirme you in that which you haue heard: but as for that reuerend man, whome you named vnto me, you will neuer repent the reading of his bookes: they are desired of forraigne nations, and diuers of them are translated into almost all languages, which haue learned to speake the language of Canaan.

Theoph. I heare so indeede: but one booke hath beene long amongst vs heere, which is called the Golden Chaine, *which because it containeth many deep points of Diuinitie, I would faine haue your resolution of the whole booke.*

Theol. If you make question of any thing in that booke, propound it to me in way of a Question, and I will make answer in his own words, yet so, as by your demaund, and mine answer, al things in that book may be plaine vnto you.

Theoph. Why I pray you is it called a Chaine?

Theol. Because many things concerning the knowledge of God, and of mans saluation, and damnation, are in it so inseparably linked together, & orderly set in their owne place, that you can neither breake any one linke,

linke, or place it otherwise then it is placed; but that you will bring a great deformitie to this artificiall Chaine.

Theoph. And why doe you call it a Golden Chaine?

Theol. You might rather say, why doe I not call it a Chaine of pearle. The linkes contained in this chaine, are all as pure as the golde of Ophir, and as pretious as the peereleſſe pearle: they are the beſt ornament for your necke, and the richeſt bracelets for your hands.

Theoph. Not to trouble you too long, before I come to the booke it ſelfe, which is the firſt linke of this Chaine?

Theol. God, one in eſſence, vnto which, three other (as you may ſee in the prefixed table) are perſonally vnited, to wit, the Father, the Sonne, and the Holy Ghoſt.

Theoph. And which then may bee the laſt linke?

Theol. Gods glorie, for which hee made all things, yea the wicked againſt the euill day.

Theoph. What booke will acquaint mee with the concatenation, or tying of theſe linkes together, and all ſuch as are betweene them?

Theol. That which may fitly bee called the body of the Scripture.

Theoph. What is the bodie of Scripture?

Theol. A doctrine sufficient to liue well.

Theoph. What doth it comprehend?

Theol. Many holy sciences, whereof one is principall, others are hand-maides, or retainers.

Theoph. Which is the principall science?

Theol. Theologie.

Theoph. What is Theologie?

Theol. The science of liuing blessedly for euer.

Theoph. Wherein consisteth blessed life?

Theol. In the knowledge of God. Ioh. 17.3. *This is life eternall, that they* know *thee to be the onely very God, and whome thou hast sent Christ Iesus.* Esa. 53.11. *By his* knowledge *shall my righteous seruant (viz. Christ) iustifie many.* And therefore it consisteth likewise in the knowledge of our selues, because wee know God by looking into our selues.

Theoph. How many parts hath Theologie?

Theol. Two: the first of God, the second of his workes.

CHAP. II.

Of God, and the nature of God.

Theoph. Is it euident that there is a God?

Theol.

Theol. Yea. 1. by the courſe of nature: 2. by the nature of the ſoule of man: 3. by the diſtinction of things honeſt and diſhoneſt: 4. by the terrour of conſcience: 5. by the regiment of ciuill ſocieties: 6. the order of all cauſes hauing euer recourſe to ſome former beginning: 7. the determination of all things to their ſeuerall endes: 8. the conſent of all men well in their wits.

Theoph. What is God?

Theol. Iehouah Elohim. Exod. 6.2. *And* Elohim *ſpake vnto Moſes, and ſaid vnto him, I am* Iehouah: *and I appeared vnto Abraham, to Iſaac, and to Iacob, by the name of God Almightie, but by my name* Iehouah *was I not knowne vnto them.* Exod. 3.13. *If they ſay vnto me, What is his name? What ſhall I ſay vnto them? And God anſwered Moſes,* I am that I am: *Alſo he ſaid, thus ſhalt thou ſay vnto the children of Iſrael,* I am *hath ſent me vnto you. And God ſpake further to Moſes, thus ſhalt thou ſay vnto the children of Iſrael,* Iehouah Elohim, &c. *hath ſent me vnto you.*

Theoph. What doth the firſt title (namely Iehouah) *declare?*

Theol. The nature of God.

Theoph. What doth the ſecond title (Elohim) *declare?*

Theol. The perſons of the Godhead.

Theoph. What is the nature of God?

Theol. His most liuely, and most perfect essence.

Theoph. What is the perfection of the nature of God?

Theol. His absolute constitution, by the which hee is wholly complete within himselfe. Exod. 3. 13. *I am that I am.* Act. 17. 24. *God that made the world, and all things that are therein, seeing that he is the Lord of heauen and earth, dwelleth not in temples made with hands, neither is worshipped with mens hands.* As though he needed any thing, *seeing he giueth to all life, and breath, and all things.*

Theoph. Wherein consisteth the perfection of his nature?

Theol. Either in the Simplenes, or in the Infinitenes thereof.

Theoph. What is the simplenes of his nature?

Theol. That by which hee is void of all logicall relation. Hee hath not in him, subiect or adiunct. Ioh. 5. 26. *As the Father hath life in himselfe, so hath hee giuen to the sonne to haue life in himselfe:* Conferred with Ioh. 14. 6. *I am the way, the truth, and the life.* 1. Ioh. 1. 7. *But if wee walke in light, as Hee is in light:* Conferred with v. 5. *God is light, and in him is no darkenesse.*

Theoph. What vse may we make of this?

Theol.

Theol. Hence it is manifeſt, that to haue Life, and to be Life: to bee in Light, and to be Light, in God are all one. Neither is God ſubiect to generalitie, or ſpecialitie: whole, or parts: matter, or that which is made of matter: for ſo there ſhould bee in God diuers things, and one more perfect then another. Therefore, whatſoeuer is in God, is his eſſence, and all that hee is, hee is by eſſence. The ſaying of *Auguſtine* in his 6. booke and 4. chap. of the Trinitie, is fit to prooue this: *In God,* ſaith he, *to be, and to be iuſt, or mightie, are all one: but in the minde of man, it is not al one to be, and to be mightie, or iuſt: for the minde may be deſtitute of theſe vertues, and yet a mind.*

Theoph. Haue we nothing els to learne hence?

Theol. Yes, hence it is manifeſt, that the Nature of God is immutable & Spirituall.

Theoph. What is the Immutability of Gods nature?

Theol. That by which he is voyd of all compoſition, diuiſion, and change. Iam. 1.17 *With God there is no variablenesſe nor ſhadow of changing.* Mal. 3.6. *I am the Lord and am not changed.*

Theoph. Is God immutable, when he is ſaid to repent?

Theol. Where it is ſaid, that *God repenteth,* &c. *Gen.* 6.6. the meaning is, that God chan-

geth the action, as men doe that repent, therefore repentance, it signifieth not any mutation in God, but in his actions, & such things as are made and changed by him.

Theoph. How is Gods nature said to be spirituall?

Theol. In that it is incorporall, and therefore inuisible. Ioh. 4. 24. *God is a spirit.* 2. Cor. 2. 17. *The Lord is the spirit,* 1. Tim. 1. 17. *To the King eternall, immortall, inuisible, onely wise God, be glorie and honour for euer and euer.* Colos. 1. 15. *Who is the image of the inuisible God.*

Theoph. I conceiue somewhat of the simplenes of Gods nature, what or rather how manifold is the infinitenesse thereof?

Theol. Twofold: his Eternity, and Exceeding greatnesse.

Theoph. What is Gods Eternity?

Theol. That by which he is without beginning and ending. Psal. 90. 2. *Before the mountaines were made, and before thou hadst formed the earth, and the round world, euen from euerlasting to euerlasting, thou art our God,* Reuel. 1. 8. *I am* Alpha *and* Omega, *that is the beginning and ending, saith the Lord, Which is, Which was, and which is to come.*

Theoph. What is Gods exceeding greatnes?

Theol. That by which his incomprehensible nature is euery where present, both with-

within and without the world. Psal. 145. 3. *Great is the Lord, and worthy to be praised, and his greatnes is incomprehensible.* 1. King. 8. 27. *Is it true in deede that God will dwell on the earth? behold the heauens, and the heauens of heauens are not able to containe thee: how much lesse is this house that I haue built?* Ier. 23. 24. *Do not I fill the heauen & earth, saith the Lord?*

Theoph. What may I learne hence?

Theol. Hence it is plaine

First, that he is onely one, and that indiuisible, not many. Eph. 4. 5 *One Lord, one faith, one baptisme, one God and Father of all.* Deut. 4. 35. *Vnto thee it was shewed, that thou mightest know that the Lord he is God, and that there is none but he alone.* 1. Cor. 8. 4. *Wee know that an idol is nothing in the world, and that there is none other God but one.* And there can be but one thing infinite in nature.

Secondly, that God is the knower of the heart. For nothing is hidden from that nature, which is within all things, and without all things, which is included in nothing, not excluded from any thing. Because 1. King. 8. 39. *The Lord searcheth all hearts, and vnderstandeth euery worke of the mind.* Psal. 139. 1, 2. *Thou knowest my sitting downe, and my rising vp, thou vnderstandest my cogitations a farre off.*

CHAP.

CHAP. III.

Of the life of God.

Theoph. You told me before that the nature of God was his most liuely, and most perfect essence, now as you haue taught me what was the perfection of Gods nature: so now tell me what is the Life of God?

Theol. It is that by which the Diuine Nature is in perpetuall action, liuing, and moouing in it selfe. Psal. 42. 2. *My soule thirsteth for God, euen for the liuing God, when shall I come and appeare before the presence of God?* Heb. 3. 12. *See that there be not at any time in any of you an euill heart to depart from the liuing God.*

Theoph. How is it in perpetuall action, or operation?

Theol. The diuine nature, is especially in perpetuall operation by three attributes, the which doe manifest the operation of God towards his creatures. These are his wisedome, will, and omnipotencie.

Theoph. What is the wisedome or knowledge of God?

Theol. That by the which God doth not by certaine notions abstracted from the things

things themselues, but by his owne essence, nor successiuely and by discourse of reason, but by one eternall and immutable act of vnderstanding, distinctly, and perfectly know him selfe, and all other things, though infinite, whether they haue beene or not. Matth. 11.27. *No man knoweth the Sonne but the Father, nor the Father but the Sonne, and he to whom the Sonne will reueale him.* Heb. 4.13. *There is nothing created, which is not manifest in his sight: but all things are naked and open to his eyes, with whome we haue to doe.* Psal. 147. 5. *His wisedome is infinite.*

Theoph. How many parts hath Gods wisedome?

Theol. These two, his foreknowledge, and his counsell.

Theoph. What is the Foreknowledge of God?

Theol. The foreknowledge of God, is that by which he most assuredly foreseeth al things that are to come. Act. 2.23. *Him haue ye taken by the hands of the wicked, being deliuered by the determinate counsell and foreknowledge of God, and haue crucified and slaine.* Rom. 8. *Those which hee knew before, he also predestinated to be made like to the image of his Sonne.*

Theoph. What may I note heere?

Theol. That this is not properly spoken

of

of God, but by reason of men, to whome things are past, or to come.

Theoph. What is the counsell of God?

Theol. That by the which he doth most straitly perceiue the best reason of al things that are, Prou. 8. 14. *I haue counsell and wisedome, I am vnderstanding, and I haue strength.*

Theoph. You haue spoken of the wisedome of God, by which he is in perpetuall action, what secondly is the will of God?

Theol. The will of God is, that by the which he both most freely, and straitly with one act willeth all things. Rom. 9. 18. *He hath mercy on whome he will, and whome he will he hardeneth.* Eph. 1. 5. *Who hath predestinate vs to be adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will.* Iam. 4 15. *For that which you should say if the Lord will, wee will liue and doe this or that.*

Theoph. How doth God will both good and euill?

Theol. God willeth that which is good, by approouing it, that which is euill, in as much as it is euill, by disallowing and forsaking it.

Theoph. But doth he voluntarily permit euill?

Theol. Yea verily, because it is good, that there should be euill. Act 14. 16. *Who in time past suffered all the Gentiles to walke in their own*

waies.

waies. Psal. 81. 12. *So I gaue them vp to the hardnes of their heart, and they haue walked in their owne counsels.*

Theoph. Hath the will of God euer one and the same name?

Theol. No: but by reason of diuers obiects it hath diuers Names, and is either called Loue and Hatred, or Grace and Iustice.

Theoph. What is the loue of God?

Theol. That by the which God approoueth first himselfe, and then all his creatures without their desert, and in them doth take delight. 1. Ioh. 4. 16 *God is loue, and who soremaneth in loue, remaineth in God, and God in him.* Ioh. 3. 16. *So God loued the world, that hee gaue his onely begotten Sonne, &c.* Rom. 5. 8. *God setteth out his loue towards vs, seeing that while we were yet sinners, Christ died for vs.*

Theoph. What is the Hatred of God?

Theol. That by which hee disliketh and detesteth his creature offending, for his fault. 1. Cor. 10. 5. *But many of them the Lord misliked, for they perished in the wildernes.* Psal. 5. 5. *Thou hatest all the workers of iniquitie.* Ps. 44. 8. *Thou hast loued iustice, and hated iniquity.*

Theoph. What is the grace of God?

Theol. That by which he freely declareth his fauour to his creatures. Rom. 11. 6. *If it be of grace, it is no more of workes: otherwise*

grace

grace is not grace, but if it be of workes, it is no more grace, Titus 2.11. *The saving grace of God shined to all men, teaching vs to denie impietie, &c.*

Theoph. Of how many kindes is the grace of God?

Theol. Two: his Goodnes, or his Mercy.

Theoph. What is the goodnes of God?

Theol. That by which he beeing in himselfe absolutely good, doth freely exercise his liberalitie vpon his creatures. Matth. 19. 17. *Why calleſt thou me good, there is none good but one, euen God.* Matth. 5.45. *Hee maketh his sunne to shine vpon the good and bad, and hee raineth vpon the iust and vniust.*

Theoph. What is Gods mercie?

Theol. That by which he freely assisteth all his creatures in their miseries. Esa. 30.18. *Yet will the Lord waite, that he may haue mercy vpon you.* Lament. 3.22. *It is the Lords mercie, that we are not consumed, because his compassions faile not.* Exod. 33.19. *I take pittie on whom I take pittie, and am mercifull to whome I am mercifull.*

Theoph. What is Gods Iustice?

Theol. That by which he in all things willeth that which is iust. Psal. 10. *The iust Lord loueth iustice.* Psal. 5.4. *For thou art not a God that loueth wickednesse.*

Theoph.

Theoph. Wherein is Gods Iuſtice ſeene?

Theol. In word and deede.

Theoph. What is Gods Iuſtice in word?

Theol. That truth by which hee conſtantly, and indeede willeth that which he hath ſaid. Rom. 3.4. *Let God be true, and euery man a lyer.* Matth. 24. 35. *Heauen and earth ſhall paſſe away, but my word ſhal not paſſe away.*

Theoph. What learne we hence?

Theol. Hence is it, that God is iuſt in keeping his promiſe. 1. Ioh. 1. 9. *If we confeſſe our ſinnes, God is faithfull and iuſt to forgiue our ſinnes.* 2. Tim. 4. 8. *Henceforth is laid vp for me the crowne of righteouſneſſe, which the Lord the righteous Iudge ſhall giue me at that day.*

Theoph. What is Gods Iuſtice in deede?

Theol. That by which he either diſpoſeth, or rewardeth.

Theoph. What is Gods diſpoſing Iuſtice?

Theol. That, by which he, as a moſt free Lord, ordereth rightly all things in his actions. Pſal. 145. 17. *The Lord is righteous in all his waies.*

Theoph. What is his rewarding Iuſtice?

Theol. That by which he rendreth to his creature according to his worke. 2. Theſſ. 1. 6. *It is Iuſtice with God, to render affliction to ſuch as afflict you, but to you which are afflicted, releaſing with vs.* 1. Pet. 1. 17. *Therefore if you*

call

call him Father, which without respect of person iudgeth according to euery worke, passe the time of your dwelling here in feare: Ierem. 51. 56. *The Lord that recompenseth shall surely recompense.*

Theoph. How many kindes are there of Gods Iustice?

Theol. Two: either his Gentlenesse, or Anger.

Theoph. What is Gods Gentlenesse?

Theol. That by which he freely bestoweth vpon his creature a reward. 2. Thess. 1. 5. *Which is a token of the righteous iudgement of God, that ye may bee counted worthie the kingdome of God, for the which ye also suffer.* Math. 10. 41, 42. *He that receiueth a Prophet in the name of a Prophet, shall haue a Prophets reward: and he that receiueth a righteous man in the name of a righteous man, shall receiue the reward of a righteous man. And whosoeuer shall giue vnto one of these little ones to drinke a cuppe of colde water onely in the name of a Disciple, verily I say vnto you, he shall not lose his reward.*

Theoph. What is Gods Anger?

Theol. That by which he punisheth the transgression of his creature, Rom. 1. 18. *For the wrath of God is reuealed from heauen against all vngodlinesse, & vnrighteousnes of men, which withholde the truth in vnrighteousnesse.* Ioh. 3. 36.

3.36. *He that obeyeth not the Sonne, shall not see life, but the wrath of God abideth on him.*

Theoph. I haue heard you of the two first attributes, by which the diuine nature is in perpetuall operation, to wit his wisedome, *& his* will, *you said the third was his* Omnipotencie, *I pray you tell what it is?*

Theol. Gods Omnipotencie, is that by which hee is most able to performe euery worke. Matth. 19.29 *With men this is impossible, with God all things are possible.*

Theoph. What? euery work without exceptiō?

Theol. Not so: some things notwithstanare heere to bee excepted. As first, those things whose action argueth an impotency, as to lye, to denie his word. Tit. 1. 2. *Which God, that cannot lye, hath promised* 2. Tim. 2. 13. *Hee can not denie himselfe.* Secondly, such things as are contrary to the nature of God, as to destroy himselfe, and not to beget his Sonne from eternity. Thirdly, such things as imply contradiction. For God can not make a truth false, or that which is, when it is not, to be.

Theoph. Is Gods power distinguished?

Theol. It may bee distinguished into an absolute and actuall power.

Theoph. What is his absolute power?

Theol. That by which he can doe more,

then he either doth, or will doe. Matth. 3. 9. *I say vnto you, God is able of these stones to raise vp children to Abraham.* Philip. 3. 21. *According to the working, whereby he is able to subdue euen all things vnto himselfe.*

Theoph. What is his actuall power?

Theol. That by which hee causeth all things to be, which he freely will. Psal. 135. 6. *All things which God will, those hee doth in heauen and in earth, and in all depths.*

CHAP. IV.

Of Gods glorie, and blessednesse.

Theoph. What doth arise out of the former attributes, by which the true Iehouah *is distinguished from a fained God, and from idols?*

Theol. The glorie of God, and his blessednesse.

Theoph. What is Gods glorie?

Theol. Gods glorie or maiestie, is the infinite excellencie of his most simple & most holy diuine Nature. Hebr. 1. 3. *Who being the brightnes of his glorie, and the ingrauen forme of his person, &c.* Dan. 3. *Thou art only God, and glorious vpon the earth.*

Theoph. What vse may I make of this?

Theol. By this we see, that God only can know himselfe perfectly. Ioh. 6. 46. *Not that any*

any man hath ſeene the Father, ſaue hee which is of God, he hath ſeene the Father. 1. Tim. 6. 16. *Who onely hath immortalitie, and dwelleth in the light, that none can attaine vnto, whome neuer man ſawe, neither can ſee.* Exod. 33. 18. *Thou canſt not ſee my face.*

Theoph. Is it then no way manifeſted to vs?

Theol. Yea: for notwithſtanding there is a certaine manifeſtation of Gods glorie: partly more obſcure, partly more apparent.

Theoph. Which is the more obſcure manifeſtation?

Theol. The viſion of Gods maieſtie in this life, by the eyes of the minde, through the helpe of things perceiued by the outward ſenſes. Eſa. 6. 1. *I ſaw the Lord ſitting vpon an high throne, and lifted vp, and the lower parts thereof filled the temple.* Exod. 33. 22. *And while my glorie paſſeth by, I will put thee in a cleft of the rocke, and will couer thee with mine hand, whiles I paſſe by: after I will take away mine hand, and thou ſhalt ſee my back-parts, but my face ſhall not be ſeene.* 1. Cor. 13. 12. *Now we ſee, as through a glaſſe, darkely.*

Theoph. Which is the more apparent manifeſtation?

Theol. The contemplation of him in heauen face to face. 1. Cor. 13. 12. *But then ſhall we ſee face to face.* Dan. 7. 9, 10. *I beheld*

till the thrones were set vp, and the Auncient of daies did sit, whose garment was white as snowe, &c. Matth. 19. 16.

Theoph. What is Gods blessednesse?

Theol. That by which he is in himselfe, & of himselfe al-sufficient. Gen. 17. 1. *I am God al-sufficient, walke before mee, and bee thou vpright.* Col. 2. 9. *For in him dwelleth all the fulnesse of the Godhead bodily.* 1. Tim. 6. 5. *Which in due time hee shall shew, that is blessed and Prince onely, &c.*

CHAP. V.

Concerning the persons of the Godhead.

Theoph. I haue heard you with comfort concerning Gods nature, as hee is Iehouah, *I pray you giue me leaue to question with you of the persons of the Godhead, as hee is* Elohim: *and first instruct me which are the persons.*

Theol. The persons are they, which subsisting in one Godhead, are distinguished by incommunicable properties. 1. Ioh. 5. 7. *There are three that beare record in heauen, the Father, the Word, and the holy Ghost, and these three are one.* Gen. 19. 24. *Then* Iehouah *rained vpon Sodome & vpon Gomorrah, brimstone, and fire from* Iehouah *in heauen.* Ioh. 1. 1. *In the*

the beginning was the Word, and the Word was with God, & that Word was God. Out of which learne, that they therefore are coequall, and are distinguished not by degree, but by order.

Theoph. God graunt I may; yet, that I know more perfectly, tell me what the subsisting or constitution of a person is.

Theol. The constitution of a person is, when as a personall proprietie, or the proper manner of subsisting is adioyned to the Deitie, or one diuine Nature.

Theoph. What is the distinction of persons?

Theol. Distinction of persons, is that, which albeit euery person is one & the same perfect god, yet the Father is not the Sonne or the holy Ghost, but the Father alone; & the holy Ghost is not the Father or the Sonne, but the Holy Ghost alone: neither can they bee deuided, by reason of the infinitenesse of their most simple essence, which is all one in number, and the same in the Father, the same in the Sonne, the same in the holy Ghost: so that in these there is diuersitie of persons, but vnitie in essence.

Theoph. What is the communion of the persons?

Theol. The communion of the persons, or rather vnion, is that by which each one

is in the reſt, and with the reſt, by reaſon of the vnitie of the Godhead: and therefore euery each one doth poſſeſſe, loue, and glorifie another, and work the ſame thing. Ioh. 14.10. *Beleeueſt thou not that I am in the Father, and the Father is in me? the words that I ſpeake vnto you, I ſpeake not of my ſelfe, but the Father that dwelleth in me, hee doth the workes.* Prou. 8.22. *The Lord hath poſſeſſed me in the beginning of his way: I was before the workes of olde: and* v.20. *Then was I with him as a nourriſher, and I was daily his delight, reioycing alway before him.* Ioh. 1.1. *In the beginning was the Word, and the Word was with God, and that Word was God: and* chap.5.19. *The Sonne can doe nothing of himſelfe, ſaue that hee ſeeth the Father do: for whatſoeuer thing hee doth, the ſame doth the Sonne alſo.*

How many perſons are there?

Theol. Three: the Father, the Sonne, and the Holy Ghoſt. Matth. 3.16,17. *And Ieſus, when he was baptized, came ſtraight out of the water, and loe, the heauens were opened vnto him, and* Iohn *ſawe the* Spirit *of God, deſcending like a doue, and lighting vpon him: And loe, a* voice *came from heauen, ſaying, This is my beloued* Sonne, *in whome I am well pleaſed.*

Theoph. What is the Father?

Theol. A perſon without beginning, who from

from all eternity begate the Sonne. Heb. 1. 3. *Who being the brightnesse of the glorie, and the ingrauen forme of his person.* Psal. 2. 7. *Thou art my Sonne, this day haue I begotten thee.*

Theoph. *That I may the better conceiue this great mysterie, what must I further note?*

Theol. In the generation of the Sonne, these properties must be noted: I. He that begetteth, and he that is begotten are together, and not one before another in time. II. He that begetteth, doth communicate with him that is begotten, not some one part, but his whole essence. III. The Father begot the Sonne, not out of himselfe, but within himselfe.

Theoph. *Is this all?*

Theol. No: obserue further: 1. that the incommunicable propertie of the Father, is to be vnbegotten, to be a Father, and to beget. 2. That he is the beginning of actions, because he beginneth euery action of himselfe, effecting it by the Sonne and the holy Ghost. 1. Cor. 8. 6. *Yet vntovs, there is but one God, which is the Father, of whom are all things, and we in him, and one Lord Iesus Christ, by whom are al things, and we by him.* Rom. 11. 36. *For of him, and through him, and for him are all things.* 3. That the other two persons haue the Godhead, or the whole diuine essence,

of the Father by communication, namely, the Sonne and the Holy Ghoſt.

Theoph. What is the Sonne?

Theol. The ſecond perſon, begotten of the Father, from all eternitie. Heb. 1. 5. *For vnto which of the Angels ſaid hee at any time, Thou art my Sonne, this day begat I thee?* Col. 1. 15 *Who is the image of the inuiſible God, the firſt borne of euery creature.* Ioh. 1. 14. *And we ſaw the glorie thereof as the glorie of the onely begotten Sonne of the Father.* Rom. 8. 32. *Hee who ſpared not his owne Sonne.* For this cauſe hee is ſaid to be ſent from the Father. Ioh. 8. 42. *I proceeded forth & came from God, neither came I of my ſelfe, but he ſent me.*

Theoph. Doth not this ſending take away the equalitie of eſſence and power?

Theol. No, it taketh not away the equalitie of eſſence and power, but declareth the order of the perſons. Ioh. 5. 18. *Therefore the Iewes ſought the more to kill him, not onely becauſe he had broken the Sabbath: but ſaid alſo that God was his father, and made himſelfe equall with God.* Phil. 2. 6. *Who beeing in the forme of God, thought it no robberie to be equall with God.*

Theoph. Is not then the Sonne very God?

Theol. Yes, verily for although he be begotten of his Father, yet neuertheleſſe he is

of

of and by himselfe very God: for hee must be considered either according to his essence, or according to his filiation or sonneship. In regard of his essence, he is (αὐτόθεος) 1. of and by him selfe very God: for the Deitie which is common to all the three persons is not begotten. But as he is a person, and the Sonne of the Father, he is not of himselfe, but from another: for he is the eternall Sonne of his Father. And thus hee is truely said to be *very God of very God:* (and which you must obserue,) For this cause also he is *the WORD of the Father,* not a vanishing but an essentiall word; because as a word is, as it were, begotten of the minde, so is the Sonne begotten of the Father. And also, because hee bringeth glad tidings from the bosome of his father *Nazian.* in his oration of the Sonne: *Basill* in his preface before *Iohns* Gospell.

Theoph. Which is the property of the Sonne?

Theol. The propertie of the Sonne, is to be begotten.

Theoph. Which is his proper manner of working?

Theol. His proper manner of working, is to execute actions from the Father, by the holy Ghost. 1. Cor. 8. 6. *Our Lord Iesus Christ, by whome are all things, and wee by him.*

Ioh.

Ioh. 5. 19 *Whatsoeuer things he doth, the same doth the Sonne also.*

Theoph. Which is the third person?

Theol. The holy Ghost, proceeding from the Father and the Sonne. Ioh. 15. 26. *But when the Comforter shall come, whome I will send vnto you from the Father, euen the Spirit of truth, which proceedeth of the Father, he shall testifie of me.* Rom. 8. 9. *But ye are not in the flesh, but in the spirit, seeing the Spirit of God dwelleth in you. But if there be any that hath not the Spirit of Christ, he is not his.* Ioh. 16. 13. 14. *But when the Spirit of truth shall come, he shall conduct you into all truth: for he shall not speake of himselfe, but whatsoeuer he heareth, he shall speake, and shall declare vnto you such things as are to come. He shall glorifie me, for he shall receiue of mine, and shew it vnto you.*

Theoph. You said, that the Sonne is begotten, *the holy Ghost* proceedeth, *is there any essentiall differewce betwixt these two?*

Theol. What may be the essentiall difference betwixt proceeding, and begetting, neither the Scriptures determine, nor the Church knoweth.

Theoph. What then is the incommunicable propertie of the holy Ghost?

Theol. The incommunicable propertie of the holy Ghost, is to proceed.

Theoph.

Theoph. What is his proper manner of working?

Theol. His proper manner of working, is to finish an action, effecting it, as from the Father and the Sonne. And albeit the Father and the Sonne are two distinct persons, yet are they both but one beginning of the holy Ghost.

CHAP. VI.

Of Gods workes, and his decree.

Theoph. You haue taught me secrets concerning the nature of God, and the distinction of persons in that nature: I rest in that which you haue taught, remembring especially a sentence which I heard a preacher deliuer out of an auncient Father of the Church, namely Saint *Austen in his* 1. booke *of the Trinity and* 3. *chapter, that when we seeke for the Vnity in Trinity, the Father, Sonne, and holy Ghost: we cannot either erre in any thing with greater danger, or search out any thing with greater labour, nor find out any thing with greater profit, and another also of* Iustine Martyr *that the Vnity in Trinity is vnderstood, & the Trinity in Vnity known: but how this should be, I would neither haue others curiously to search: neither can I satisfie my selfe. And a third*

out

out of Tertullian. *What soeuer you shall relate of that God which is one in essence, and three in person, you shall seeme rather to expresse some power and vertue in him, then him himselfe, who surpasseth farre all, both speech and conceit. I will therefore adore that which I cannot conceiue of this first part of Theologie, and so come to the second, which (as you said) was of Gods works. What then are they?*

Theol. The workes of God, are all those, which hee doth out of himselfe, that is, out of his diuine essence.

Theoph. Are these common to the whole Trinitie?

Theol. Yea alwaies reserued the peculiar manner of working to euery person.

Theoph. What is the end of all these?

Theol. The manifestation of the glory of God. Rom. 11. 36. *For him are all things, to him be glorie for euer.*

Theoph. Of how many kinds is the worke of God?

Theol. The worke, or action of God, is either his decree, or the execution of his decree.

Theoph. What is the decree of God?

Theol. The decree of God, is that by which God in himselfe, hath necessarily, & yet freely, from all eternitie determined all things.

things. Eph. 1. 11. *In whom also we are chosen when we were predestinate, according to the purpose of him, which maketh all things after the counsell of his owne will* and v. 4. *As he hath chosen vs in him before the foundation of the world.* Matth. 10. 29. *Are not two sparrowes sold for a farthing, & not one of them falleth on the ground without your Father?* Rom. 9. 21. *Hath not the potter power on the clay, to make of the same lump one vessell to dishonour, & another to honour?*

Theoph. Are all things and actions subiect to his decree?

Theol. Yea surely: and therefore the Lord, according to his good pleasure, hath most certenly decreed euery both thing, & action, whether past, present, or to come, together with their circumstances of place, time, meanes, and ende.

Theoph. What euen the wicked workes of the wicked?

Theol. Yea, he hath most iustly decreed the wicked workes of the wicked. For if it had not so pleased him, they had neuer bin at all. And albeit they of their owne nature, are and remaine wicked; yet in respect of Gods decree, they are to bee accounted good. For there is not any thing absolutely euill. 1. Pet. 3. 17. *For it is better (if the will of God be so) that ye suffer for well doing, then for euill doing.*

Theoph.

Theoph. How I pray may an euill thing bee accompted good?

Theol. The thing which in the one nature is euill, in Gods eternall counsel comes in the place of a good thing; in that it is some occasion and way to manifest the glory of God in his iustice, and his mercie.

Theoph. What is conioyned with the decree of God?

Theol. His fore-knowledge, which indeed is in nature before it: yet not in regard of God, but vs; because knowledge goeth before the will, and the effecting of a worke. For wee doe nothing, but those things, that we haue before willed, neither doe wee will any thing which we know not before.

Theoph. Is Gods fore-knowledge in it selfe any cause why things are?

Theol. No, but as it is conioyned with his decree. For things do not therfore come to passe, because that GOD did fore-know them; but because hee decreed and willed them: therefore they come to passe.

Theoph. What is the execution of Gods decree?

Theol. That by which all things in their time are accomplished which were foreknowne, or decreed, and that euen as they were fore-knowne and decreed.

Theoph.

Theoph. What more must I learne concerning the decree of God?

Theol. That the same decree of God, is the first & principall working cause of al things, which also is in order, and time before all other causes. For with Gods decree is alwaies his will annexed, by the which hee can willingly effect that hee hath decreed. And it were a signe of impotencie, to decree any thing which hee could not willingly compasse. And with Gods will is conioyned an effectuall power, by which the Lord can bring to passe, whatsoeuer hee hath freely decreed.

Theoph. Doth this decree take away freedome of will?

Theol. In no sort: for this first and principall cause, howbeit in it selfe it be necessarie, yet it doth not take away freedome of will in election, or the nature and property of second causes, but onely brings them into a certaine order, that is, it directeth them to the determinate ende: whereupon the effects and euents of things are contingent or necessarie, as the nature of the second cause is. So Christ according to his Fathers decree died necessarily, *Act.* 17.3. But yet willingly, *Matth.* 25.39. And if wee respect the temperature of Christs body, he might haue

haue prolonged his life; and therefore in this respect may bee saide to haue died contingently.

Theoph. How many branches are there of the execution of Gods decree?

Theol. Two: his operation, and his operatiue permission.

Theoph. What is Gods operation?

Theol. His effectuall producing of all good things, which either haue beeing, or moouing, or which are done.

Theoph. What is his operatiue permission?

Theol. It is that, by which hee onely permitteth one and the same worke to be done of others, as it is euill; but as it is good hee effectually worketh the same, Gen. 50. 20. *You indeede had purposed euill against mee, but God decreed that for good, that he might, as hee hath done this day, preserue his people aliue.* and Gen. 45. 7. *God hath sent me before you to preserue your posteritie in this land.* Esa. 10. 5, 6, 7. *Woe vnto Asshur, the rodde of my wrath, and the staffe in their hands is mine indignation. I will send him to a dissembling nation, and I will giue him a charge against the people of my wrath, to take the spoile, and to take the pray, and to tread them vnder feete like the myre in the streete. But he thinketh not so, neither doth his heart esteeme it so: but he imagineth to destroy, and to cut off not a few nations.*

Theoph.

Theoph. How is God ſaid to permit euill?

Theol. By a certaine voluntary permiſſion, in that he forſaketh the ſecond cauſe in working euill.

Theop. And how doth he forſake his creature?

Theol. Either by detracting the grace it had, or not beſtowing that which it wanteth. Rom. 1. 26. *For this cauſe God gaue them vp vnto vile affections,* 2. Tim 2. 25, 26. *Inſtructing them with meekenes that are contrarie minded, prouing if God at any time will giue them repentance, that they may know the truth, and that they may come to amendment out of the ſnare of the diuell, which are taken of him at his will.*

Theoph. Doth not this argue iniuſtice in him?

Theol. O no: neither muſt we thinke God vniuſt, who is indebted to none, Rom. 9. 15. *I will haue mercie on him, to whome I will ſhew mercie.* Yea, it is in Gods pleaſure to beſtow how much grace, and vpon whome hee will. Matth. 20. 15. *Is it not lawfull for me to doe as I will with mine owne?*

Theoph. Can that wich is euill haue any reſpect of Goodneſſe with God?

Theol. It hath firſt, in that it is the puniſhment of ſinne, and puniſhment is accounted a morall good, in that it is the part of a iuſt Iudge to puniſh ſinne. Secondly, as it is a meere action or act.

Thirdly, as it is a chastisement, a triall of ones faith, martyrdome, propitiation for sinne, as the death and passion of Christ. *Act.* 2. 23. and 4. 24. And if we obserue these caueats, God is not onely a bare permissiue agent in an euill worke, but a powerfull effectour of the same, yet so, as he neither instilleth an aberration into the action, nor yet supporteth, or intendeth the same, but that he most freely suffereth euill, and best disposeth of it to his owne glorie. The like we may see in this similitude: Let a man spurre forward a lame horse; In that he mooueth forward, the rider is the cause; but that he halteth, he himselfe is the cause. And again, we see the sunne beames gathering themselues into a sunne-glasse, they burne such things as they light vpon: now, that they burne, the cause is not in the sunne, but in the glasse. The like may be said of Gods action in an euill subiect.

CHAP. VII.

Of Predestination and Creation.

Theoph. You haue many things in few words, concerning Gods decree in Generall, is it not more speedily to be considered, as it concerneth Man?

Theol.

Theol. It is, and that we call predestination.

Theoph. What is Predestination?

Theol. It is the decree of God, by the which hee hath ordained all men to a certen and euerlasting estate: that is, either to saluation or condemnation, for his owne glorie. 1. Thess. 5. 9. *For God hath not appointed vs vnto wrath, but to obtaine saluation by the meanes of our Lord Iesus Christ.* Rom. 9. 13. *As it is written, I haue loued* Iacob, *and hated* Esau. and vers. 22. *What and if God would, to shew his wrath, and to make his power knowne, suffer with long patience the vessels of wrath prepared to destruction, and that he might declare the riches of his glorie vpon the vessels of mercie, which he hath prepared vnto glorie.*

Theoph. By what meanes doth God accomplish predestination?

Theol. By the creation, and the fall.

Theoph. What is the Creation?

Theol. The creation, is that by which God made all things, very good, of nothing, that is, of no matter which was before the creation, Gen. 1. 1. *In the beginning God created the heauen, &c.* to the end of the chapter.

Theoph. What is Gods manner of creating?

Theol. Gods manner of creating, as also of gouerning, is such, as that by his word a-

lone, he, without any instruments, meanes, assistance, or motion produced all sorts of things. For to will any thing with God, is both to be able, and to performe it, Heb. 11. 3. *By faith we vnderstand, that the world was ordeined by the word of God, so that the things which we see, are not made of things which did appeare.* Psal. 148. 5. *Let them praise the name of the Lord for he commaunded, and they were created.*

Theoph. You said, that God made all things good, what is the goodnesse of the creature?

Theol. It is a kind of excellency, by which it was void of all sinne, that is, free from punishment and transgression.

Theoph. What things were created?

Theol. The creation is of the world, or inhabitants in the world.

Theoph. What is the world?

Theol. It is a most beautifull pallace, framed out of a deformed substance, and fit to be inhabited.

Theoph. Which are the parts of the world?

Theol. The heauens and earth.

Theoph. How many heauens are there?

Theol. The heauens are three-fold: the first is the ayre, the second the skie, the third an inuisible and incorporall essence, created to be the seat of all the Blessed, both men, and

and Angels. This third heauen is called Paradise, 2. *Cor.* 12. 4.

Theoph. Who are the inhabiters of the world?

Theol. Reasonable creatures, made according to Gods owne image: they are either Angels or men. Gen. 1. 26. *Furthermore, God said, Let vs make man in our owne image, according to our likenesse.* Iob. 1. 6. *When the children of God came and stood before the Lord, Satan came also among them.*

Theoph. What is the image of God?

Theol. The image of God, is the integritie of the reasonable creature, resembling God in holinesse, Eph. 4. 24. *And put on the new man, which after God is created in righteousnesse and true holinesse.*

CHAP. VIII.

Of Angels.

Theoph. You taught me in the former chapters, that Angels and men were the inhabiters of the world, I would fayne haue you intreate somewhat of Angels?

Theol. I will, and therefore first know, that the Angels each of them beeing created in the beginning, were setled in an vpright estate.

Theoph. But first shew me what is the nature of Angels?

Theol. They are spirituall and incorporall essences, Heb. 2. 16. *For he in no sort tooke the Angels, but hee tooke the seede of Abraham,* Heb. 1. 7. *And of the Angels, he saith, hee maketh the spirits his messengers, and his ministers a flame of fire.*

Theoph. Secondly, what be their qualities?

Theol. First, they are wise, 2. Sam. 14. 18. *My Lord the king is euen as an Angel of God in hearing good and badde.* 2. They are of great might, 2. Thess. 1. 7. *When the Lord Iesus shall shew himselfe from heauen with his mightie Angels.* 2. Sam. 24. *Dauid saw the Angel that smot the people.* 2. King. 19. 35. *The same night the Angel of the Lord went out & smot in the campe of Asshur, an hundreth fourescore, and fine thousand.* 3. They are swift and of great agilitie, Esa. 6. 6. *Then flew one of the Seraphims vnto me with an hote cole in his hand.* Dan. 9. 21. *The man Gabriel, whome I had seene before in a vision, came flying and touched me.* This is the reason, why the Cherubims in the Tabernacle were painted with wings.

Theoph. Thirdly, are they many?

Theol. They are innumerable, Gen. 3. 2. *Now Iacob went forth on his iourney, and the angels of God met him.* Dan. 7. 10. *Thousand thousands*

sands ministred vnto him, and ten thousand thousands stood before him. Matth. 26.35. *Thinkest thou, I cannot pray to my Father, and he will giue me more then twelue legions of Angels?* Heb. 12.22. *To the companie of innumerable Angels.*

Theoph. Fourthly, where abide they?

Theol. They are in the highest heauen, where they euer attend vpon God, and haue society with him. Mar. 18.10. *In heauen their Angels alwaies beholde the face of my Father which is in heauen.* Psal. 68.17. *The charrets of God are twentie thousand thousand Angels, and the Lord is among them.* Mark. 12.25. *But they are as Angels in heauen.*

Theoph. Fifthly, are there degrees of Angels?

Theol. That there are degrees of Angels, it is most plaine, Coloss. 1.16. *By him were all things created, which are in heauen and in earth, things visible, and inuisible: whether they bee thrones or dominions, or principalities, or powers,* Rom. 8.38. *Neither Angels, nor principalities, nor powers, &c,* 1. Thess. 4.16. *The Lord shall descend with the voice of the Archangel, and with the trumpet of God.* But it is not for vs to search, who, or how many be of each order, neither ought wee curiously to enquire how they are distinguished, whether in essence, or qualities. Coloss. 2. 18. *Let no man at his pleasure beare rule ouer you by humblenes*

of minde, and worshipping of angels, aduancing himselfe in those things which he neuer sawe.

Theoph. Sixthly, what is their office?

Theol. Their office is partly to magnifie God, and partly to performe his commandements. Psal. 103. 20, 21. *Praise the Lord ye his Angels that excell in strength, that doe his commandement in obeying the voyce of his word. Praise the Lord all ye his hostes, ye his seruants that doe his pleasure.*

Theoph. Seauenthly. Did all continue in their created integritie?

Theol. No: wee reade onely of the establishing of some Angels in that integritie, in which they were created.

CHAP. IX.

Of Man, and the estate of innocencie.

Theoph. Concerning angels, the first inhabiters of the world I haue learned somewhat, if it please you descend to man the second inhabiter, and shew me his estate after his creation.

Theol. Man, after he was created of God, was established in an excellent estate of innocencie.

Theoph. How many things may wee consider in this estate of his?

Theol.

Theol. Seauen.

Theoph. Which is the first?

Theol. The place. The garden of Heden, that most pleasant garden. Gen. 2. 15. *Then the Lord tooke the man, and put him into the garden of Heden.*

Theoph. Which is the second?

Theol. The integritie of mans nature. Which was Eph. 4. 24. *Created in righteousnesse and true holinesse.*

Theoph. How many parts hath this integritie?

Theol. Two: the first is wisedome, which is true and perfect knowledge of God, and of his will, in as much as it is to be performed of man, yea & of the counsel of God in all his creatures. Colos. 3. 10. *And haue put on the new man, which is renued in knowledge, after the image of him that created him.* Gen. 2. 19. *When the Lord God had formed on the earth euery beast of the field, and euery foule of the heauen, he brought them vnto the man, to see how he would call them: for howsoeuer the man called the liuing creature, so was the name thereof.*

The second is Iustice, which is a conformitie of the will, affections, and powers of the bodie to the will of God.

Theoph. May I not know the third thing concerning mans estate in his integritie?

Theol.

Theol. You may, it was mans dignity.

Theoph. Whereof did it consist?

Theol. III. Of foure parts. First, his cõmunion with God, by which as God reioyced in his owne image, so likewise man was incensed to loue God: this is apparent by Gods familiar conference with *Adam*. Gen. 1.29. *And God said, Beholde, I haue giuen vnto you euery herb bearing seede, &c. that shall bee to you for meate.* Secondly, his dominion ouer all the creatures of the earth, Gen. 2.19. Psal. 8. 6. *Thou hast made him Lord ouer the workes of thine handes, and hast set all things vnder his feet, &c.* Thirdly, the decencie, and dignity of the body, in which, though naked, as nothing was vnseemely, so was there in it imprinted a princely maiestie. Psal. 8. 5. *Thou hast made him little lower then God, & crowned him with glorie and worship.* Gen. 2. 25. *They were both naked, and neither ashamed.* 1. Cor. 12. 22. *Vpon those members of the bodie, which we thinke most vnhoneſt, put we more honestie on, & our vncomely parts haue more comelines on.* Fourthly, labour of the bodie without paine or griefe. Gen. 3. 17, 19. *Because thou hast obeyed the voice of thy wife, &c. cursed is the earth for thy sake, in sorrow shalt thou eate of it all the daies of thy life, &c.*

Theoph. And which is the fourth thing con-

cerning

eerning mans entire estate?

Theol. IV. Subiection to God, whereby man was bound to performe obedience to the commaundement of God.

Theoph. How many commaundements did God giue him?

Theol. Two.

Theoph. Which were they?

Theol. The one was concerning the two trees: the other, the obseruation of the Sabbath.

Theoph. Which was the commaundement concerning the two trees?

Theol. Gods commaundement concerning the trees, was ordained to make examination and triall of mans obedience.

Theoph. Of how many parts did it consist?

Theol. Of two: the first is the giuing of the tree of life, that as a signe it might confirme to man his perpetuall abode in the garden of Heden, if still he persisted in his obedience. Reu. 2. 7. *To him that ouercommeth, will I giue to eate of the tree of life, which is in the midst of Paradise of God.* Prou. 3. 18. *She is a tree of life to them which lay holde on her: and blessed is hee that retaineth her.* The second is the prohibition to eate of the tree of knowledge, of good and euill, together with a commination of temporall and eternall

nall death, after the transgression of this commaundement. Gen. 2. 17. *Of the tree of the knowledge of good and euill, thou shalt not eate of it: for in the day that thou eatest thereof, thou shalt die the death.*

Theoph. Whereof was this a signe?

Theol. This was a signe of death, and had its name of the euent, because the obseruation thereof would haue brought perpetuall happinesse, as the violation gaue experience of euill, that is, of all miserie, namely of punishment, and of guiltinesse of sinne.

Theoph. What was Gods commaundement concerning the obseruation of the Sabbath?

Theol. That by which God ordained the sanctification of the Sabbath. Gen. 2. 3. *God blessed the seauenth day, and sanctified it.*

Theoph. In the fifth place, what must I note concerning mans first estate?

Theol. His calling, which is his seruice of God, in the obseruation of his commandements, and the dressing of the garden of Heden. Prou. *God made all things for himselfe.* Gen. 2. 15. *He placed him in the garden of Heden, to dresse and keepe it.*

Theoph. And what is the sixth?

Theol. His diet was the hearbes of the earth, and fruit of euery tree, except the tree of the knowledge of good & euil. Gen. 1. 29.

And

And God said, Behold, I haue giuen vnto you euery hearb bearing seede, which is vpon all the earth, and euery tree, wherein is the frust of the tree bearing seede, that shall be to you for meate. and c. 3. 17. *But of the tree of knowledge of good and euill, thou shalt not eate.*

Theoph. The last, what is it?

Theol. His free choice, both to will, and performe the commandement concerning the two trees, and also to neglect and violate the same.

Theoph. What vse may we make of all this?

Theol. Hereby wee see that our first parents were indeede created perfect, but mutable: for so it pleased God to prepare a way to the execution of his decree.

CHAP. X.

Of sinne, and the fall of Angels.

Theoph. I remember that in the seauenth chapter you taught me that God did accomplish his predestination by the creation and the fall, I haue heard of the creation, I pray you come to the fall, and first tell me what it is?

Theol. The fall is a reuolting of the reasonable creature from obedience to sinne.

Theoph. What is sinne?

Theol.

Theol. The corruption, or rather depriuation of the firſt integritie. More plainely, it is a falling or turning from God, binding the offendour by the courſe of Gods iuſtice, to vndergoe the puniſhment.

Theoph. May not heere a doubt be mooued, whether ſinne be a thing exiſting or not?

Theol. To this doubt the anſwer is this: Of things which are, ſome are poſitiue, other priuatiue. Things poſitiue, are all ſubſtances together with thoſe their properties, effects, inclinations, and affections, which the Lord hath created & imprinted in their natures. That thing is called priuatiue, which graunteth or preſuppoſeth the abſence of ſome ſuch thing, as ought to be in a thing. Such a thing is ſinne, the which properly, and of it ſelfe is not any thing created, and exiſting; but rather the abſence of that good which ought to be in the creature.

Theoph. How many parts are there of ſinne?

Theol. Two, A defect, or impotencie; and is a confuſion or diſturbance of all the powers and actions of the creature.

Theoph. What is that which you call impotencie?

Theol. Impotencie is nothing elſe, but the very want or loſſe of that good, which God hath ingrafted in the nature of his creature.

Theoph.

Theoph. After what manner was the fall effected?

Theol. First, God created his reasonable creatures good indeede, but withall changeable, as we haue shewed before. For to be vnchangeably good, is proper to God alone. Secondly, God tryed their obedience in those things about which they were conuersant. Deut. 13.13. *Thou shalt not hearken to the words of the Prophet, or vnto that dreamer of dreames: for the Lord your God proueth you, to know whether you loue the Lord your God, with all your heart, and with all your soule.* Thirdly, in this triall God doth not assist them with new grace to stand, but for iust causes forsaketh them. Lastly, after God hath forsaken them, and left them to themselues, they fall quite from God: no otherwise, then when a man staying vp a staffe from the ground, it standeth vpright, but if he neuer so little withdraw his hand, it falleth of it selfe.

Theoph. What creatures were they that did fall?

Theol. Men, and Angels.

Theoph. What is the fall of Angels?

Theol. The fall of Angels, is that, by which the vnderstanding, pointing at a more excellent estate, and of it owne accord approouing the same, together with the will

will making especiall choice thereof, they, albeit they might freely by their integritie, haue chosen the contrary, were the sole instruments of their fall from God. 2. Pet. 2.4. *If God spared not the Angels which sinned, but cast them downe into hell, and deliuered them into chaines of darknesse, to be kept vnto damnation, &c.* Iud. 6. *The Angels which kept not their first estate, but left their owne habitation, he hath reserued in euerlasting chaines, &c.* Ioh. 8.44. *He was a murtherer from the beginning, and continued not in the truth: for there is no truth in him.*

Theoph. What must I consider in the fall of Angels?

Theol. First, their corruption arising from their fall, which is the depravation of their nature.

Theoph. Wherein standeth this depravation?

Theol. It is either that fearefull malice and hatred, by which they set themselues against God; or their insatiable desire to destroy mankinde; to the effecting whereof, they neglect neither force nor fraude. 1. Ioh. 3.8. *He that committeth sinne, is of the diuell, because the diuell sinned from the beginning. For this cause was the Sonne of God reuealed, to dissolue the workes of the diuell.* 1. Pet. 5.8. *Your aduersarie the diuell goeth about, like a roaring lyon,*

lyon, seeking whome he may deuoure. Eph. 6. 12. *For we striue not against flesh and blood, but against Principalities, & powers, and worldly gouernors, the princes of darkenesse of this world, against spirituall wickednesses, which are in supercelestiall things.*

Theoph. What must I further consider?

Theol. II. Their degree, and diuersity: for of these Angels, one is chiefe, and the rest attendants.

Theoph. Who is chiefe?

Theol. The chiefe is Beelzebub, prince of the rest of the diuels and the world, farre aboue them all in malice. Matth. 25. 41. *Away from me ye cursed, into euerlasting fire, prepared for the diuell and his angels.* 2. Cor. 4. 4. *Whose mindes the god of this world hath blinded.* Reu. 12. 7. *And there was warre in heauen. Michael, and his Angels fought with the dragon, and the Dragon and his Angels fought.*

Theoph. Whome call you his ministring Angels?

Theol. Such as waite vpon the diuell, in accomplishing his wickednesse.

Theoph. In the last place, what must I consider?

Theol. Their punishment.

Theoph. How was that?

Theol. God, after their fall, gaue them o-

uer to perpetuall torments, without any hope of pardon. Iude v. 6. 2.Pet.2.4. *God spared not the Angels that had sinned, but cast them downe into hell, and deliuered them into chaines of darkenesse, to be kept vnto damnation.*

Theoph. Why did God this?

Theol. This he did: first, to admonish men, what great punishment they deserued. Secondly, to shew, that grieuous sinnes must more grieuously be punished.

Theoph. Why was their fall so grieuous?

Theol. The fall of Angels was the more grieuous, because both their nature was more able to resist, and the diuell was the first founder of sinne.

Theoph. Is their punishment all alike in it selfe?

Theol. No: for it is easier, or more grieuous.

Theoph. Tell me I pray you their more easie punishment?

Theol. Their easier punishment is double. The first, is their deiection from heauen, 2.Pet.2.4. *God cast the Angels that sinned into hell.* The second, is the abridging and limitation of their power, Iob. 1.12. *The Lord said vnto Satan, Beholde, all that he hath is in thine hand, onely vpon him lay not thine hand.*

Theoph. What is their more grieuous punishment?

Theol.

Theol. The more grieuous paine, is that torment in the deepe, which is endlesse and infinite, in time and measure. Luk. 8. 31. *And they besought him, that he would not commaund them to goe downe into the deepe.*

CHAP. XI.

Of mans fall, and disobedience.

Theoph. I must not forget how farre you haue gone, and whither you intend: you said that Gods predestination was accomplished by the creation, and the fall: I haue heard you of the creation of Angels and men, and not without feare of the fall of Angels: but I pray you what was Adams fall?

Theol. Adams fall was his willing reuolting to disobedience, by eating the forbidden fruit.

Theoph. What may I note in Adams fall?

Theol. Three things: 1. The manner: 2. Greatnesse: 3. The fruit of it.

Theoph. After what manner was his fall?

Theol. The manner of Adams fall was on this sort: First, the diuell, hauing immediately before fallen himselfe, insinuateth vnto our first parents, that both the punishment for eating the forbidden fruit was vncerten, & that God was not true in his word

vnto them. Secondly, by this his legerdemaine, hee blinded the eyes of their vnderstanding. Thirdly, beeing thus blinded, they begin to distrust God, & to doubt of Gods fauour. Fourthly, they thus doubting, are mooued to beholde the forbidden fruite. Fifthly, they no sooner see the beauty thereof, but they desire it. Sixthly, that they may satisfie their desire, they eate of the fruite, which by the hands of the womah, was taken from the tree: by which acte they become vtterly disloyall to God, *Gen.* 3.1,2,3, 4,5,6,7,8.

Theoph. Did they without constraint willingly fall?

Theol. Yea: thus without constraint, they willingly fall from their integrity, God vpon iust causes leauing them to thēselues, and freely suffering them to fall. For wee must not thinke, that mans fall was either by chance, or God not knowing it, or barely winking at it, or by his bare permission, or against his will: but rather miraculously, not without the will of God, but yet without all approbation of it.

Theoph. What was the greatnes of this fall?

Theol. The greatnesse of this transgression must be esteemed, not by the externall obiect, or the basenesse of an apple, but by the

the offence it containeth against Gods maiestie.

Theoph. What were the trespasses committed in the action, which might make the fall appeare more grieuous?

Theol. The first is, doubting of Gods word. 2. Want of faith. For they beleiue not Gods threatning, (*In the day ye eate thereof, ye shall die the death.*) But beeing bewitched with the diuels promise, (*ye shall be like gods*) they cease to feare Gods punishment, and are inflamed with a desire of greater dignitie. 3. Their curiositie, in forsaking Gods word, and seeking other wisedome. 4. Their pride, in seeking to magnifie themselues, & to become like God. 5. Contempt of God, in transgressing his commaundements against their own conscience. 6. In that they preferre the diuell before God. 7. Ingratitude, who, in as much as in them lyeth, expell Gods spirit dwelling in them, and despise that blessed vnion. 8. They murther both themselues and their progenie.

Theoph. What were the fruites and effects of this fall?

Theol. Out of this corrupt estate of our first parents, arose the estate of infidelitie or vnbeliefe, whereby God hath included all men vnder sinne, that hee might manifest

his mercie in the ſaluation of ſome, and his iuſtice in condemnation of others. Rom. 11. 32. *God hath ſhut vp all men in vnbeliefe, that hee might haue mercie on all.* Gal. 3, 22. *The Scripture hath concluded all vnder ſinne, that the promiſe by the faith of Ieſus Chriſt ſhould be giuen to them that beleeue.*

Theoph. What are wee in this eſtate to conſider?

Theol. Sinne, & the puniſhment of ſinne.

Theoph. Sinne, how manifolde is it?

Theol. Threefolde.

Theoph. Which is the firſt?

Theol. The participation of Adams both *tranſgreſſion* and *guiltineſſe:* whereby in his ſinne, all his poſteritie ſinned. Rom. 5. 12. *As by one man ſinne entred into the world, and by ſin death, ſo death entred vpon all men, in that all men haue ſinned.*

Theoph. Is there any reaſon why that in Adams ſinne, all his poſteritie ſhould ſinne?

Theol. Yes verily: for *Adam* was not then a priuate man, but repreſented all mankind, and therefore looke what good he receiued from God, or euil elſwhere, both were common to others with him. 1. Cor. 15. 22. *As in Adam all men die, ſo in Chriſt all men riſe againe.*

Againe, when Adam offended, his poſteritie

ritie was in his loines, from whome they should by the course of nature issue: and therefore take part of the guiltinesse with him. Heb. 7.9,10. *And to say as the thing is, Levi &c. payed tithes to Abraham: for hee was yet in the loines of his father Abraham, when Melchi-sedec met him.*

CHAP. XII.

Of Originall sinne.

Theoph. I see well now that Adam sinned, and in him all his posteritie, doth any other transgression arise out of Adams transgression?

Theol. Yea: out of the former transgression ariseth another, namely Original sinne.

Theoph. What is Originall sinne?

Theol. That corruption ingendered in our first conception, whereby euery faculty of soule and bodie is prone and disposed to euill. Psal. 51.1. *I was borne in iniquitie, and in sinne hath my mother conceiued me.* Gen. 6.5. Tit. 3.3. *We our selues were in times past vnwise, disobedient, deceiued, seruing the lusts and diuers pleasures, liuing in maliciousnes and enuie, hatefull, and hating one another.* Hebr. 12.1. *Let vs cast away euery thing that presseth downe, and the sinne that hangeth so fast on.*

Theoph. What may we learne from hence?

Theol. By this wee see that sinne is not a corruption of mans substance, but onely of faculties: otherwise neither could mens soules bee immortall, nor Christ take vpon him mans nature.

Theoph. Are all his posteritie partakers of it?

Theol. Yea: al Adams posteritie is equally partaker of this corruption.

Theoph. Why then doth it not shew it selfe equally in all?

Theol. Because some haue the spirit of sanctification, some the spirit, onely to bridle corruption, some neither.

Theoph. How commeth the propagation or deriuing of sin from the parents to the children?

Theol. The propagation of sinne, from the parents to the children, is either because the soule is infected by contagion of the body, as a good ointment by a fustie vessell, or because God, in the very moment of creation and infusion of soules into infants, doth vtterly forsake them. For as Adam receiued the image of God, both for himselfe and others: so did hee lose it from himselfe and others.

Theoph. Are we to search into it?

Theol. Whereas the propagation of sin is a common fire in a towne, men are not so much

much to ſearch how it came, as to be carefull how to extinguiſh it.

Theoph. That we may the better know originall ſinne in the ſeuerall faculties of mans nature, what circumſtances muſt be conſidered.

Theol. Three.

Theoph. Name them I pray you?

Theol. 1. How much of gods image we yet retaine. 2. How much ſinne man receiued frō *Adam*: 3. The increaſe therof afterward.

Theoph. How much of Gods image remaineth in the minde?

Theol. The remnant of Gods image, is certaine notions concerning good and euill: as, that there is a God, and that the ſame God puniſheth tranſgreſſions: that there is an euerlaſting life: that we muſt reuerence our ſuperiours, and not harme our neighbours.

Theoph. What, & of what vſe are thoſe notions?

Theol. They are both generall and corrupt, and haue none other vſe, but to bereaue man of all excuſe before Gods iudgement ſeat. Rom. 1. 19, 20. *That which may be knowne concerning God, is manifeſt in them: for God hath ſhewed it vnto them. For the inuiſible things of him, that is his eternall power and Godhead, are ſeene by the creation of the world, being conſidered in his workes, to the intent they ſhould be without excuſe.*

Theoph.

Theoph. What sinnes did mans minde receiue from Adam?

Theol. These, as 1. Ignorance, namely, a want, or rather a depriuation of knowledge in the things of God, whether they concerne his sincere worship, or eternall happinesse. 1. Cor. 2. 14. *The naturall man perceiueth not the things of the spirit of God, for they are foolishnesse vnto him, neither can he know them, because they are spiritually discerned.* Rom. 8. 7. *The wisedome of the flesh is enmity with God, for it is not subiect to the law of God, neither indeede can be.*

II. Impotencie, whereby the minde of it selfe is vnable to vnderstand spirituall things, though they be taught. Luk. 24. 45. *Then opened he their vnderstanding, that they might vnderstand the Scriptures.* 2. Cor. 3. 5. *Not that we are sufficient of our selues, to thinke any thing as of our selues: but our sufficiencie is of God.*

III. Vanitie, in that the minde thinketh falshood truth, and truth falshood. Eph. 4. 7. *Walke no more as other Gentiles, in the vanitie of your vnderstanding.* 1. Co. 1. 21. *It pleased God by the foolishnes of preaching, to saue those which beleeue.* 23. *We preach Christ crucified, to the Iewes a stumbling blocke, but to the Greekes foolishnesse.* Prou. 14. 12. *There is a way which seemeth*

meth good in the eies of men, but the end thereof is death.

IV. A naturall inclination onely to conceiue and deuiſe the thing which is euill. Gen. 6.5. *The Lord ſaw that the wickednesſe of man was great vpon earth, and all the imaginations of the thoughts of the heart were onely euill continually.* Ier. 4.22. *They are wiſe to doe euill, but to doe well they haue no knowledge.*

Theoph. What vſe is to be made of this?

Theol. Hence it is apparant, that the originall, and as I may ſay, the matter of all hereſies, is naturally engraffed in mans nature. And this is worthie the obſeruation of ſtudents in diuinity.

Theoph. The third circumſtance to be conſidered concerning originall ſinne you, ſaid was the encreaſe of it afterward, how is that?

Theol. The increaſe of ſinne in the vnderſtanding, is I. a reprobate ſenſe, when God withdraweth the light of nature. Ioh. 12.40. *He hath blinded their eyes, and hardened their hearts, leaſt they ſoould ſee with their eyes, and vnderſtand with their hearts, and I ſoould heale them, and they be conuerted.* Rom. 1.28. *As they regarded not to know God, ſo God deliuered them vp vnto a reprobate minde, to doe thoſe things which are not conuenient.* II. The ſpirit of ſlumber, Rom. 11.8. *God hath giuen them*

the

the spirit of slumber, &c. III. A spirituall drunkennesse, Esay. 29. 9. *They are drunken, but not with wine, they stagger, but not by strong drinke.* IV. Strong illusions. 2. Thess. 2. 11. *God shall send them strong illusions, and they shall beleeue lies.*

Theoph. Is there no remnant of Gods image in the conscience?

Theol. The remnant of Gods image in the conscience, is an obseruing and watchfull power, like the eye of a keeper, reserued in man, partly to reproue, partly to represse the vnbridled course of his affections. Rom. 2. 15. *Which shew the effect of the law written in their hearts, their conscience also bearing witnesse, and their thoughts accusing one another or excusing.*

Theoph. What hath the conscience receiued from Adam?

Theol. That which the conscience hath receiued of *Adam*, is the impurenesse thereof. Tit. 1. 15, *To them that are defiled and vnbeleeuing nothing is pure, but euen their minds and consciences are defiled.*

Theoph. How many are the effects of this impuritie?

Theol. Three, the first, is to excuse sinne; as, if a man serue God outwardly, he will excuse and cloake his inward impietie. Mark.

10. 19.

10.19,20. *Thou knoweſt the commaundements, Thou ſhalt not, &c. Then he anſwered, and ſaid, Maſter, all theſe things haue I obſerued from my youth.* Againe, it excuſeth intents not warranted in Gods word, 1. Chro. 13. 9. *When they came to the threſhing floore of Chidon, Uzza put forth his hand to hold the Arke, for the oxe did ſhake it.*

The ſecond, is to accuſe and terrifie for doing good. This we may ſee in ſuperſtitious idolaters, who are grieued when they omit to performe counterfait & idolatrous worſhip to their gods. Colo. 2. 21, 22. *Touch not, taſt not, handle not, which all periſh with vſing, and are after the commaundements and doctrines of men.* Eſay. 29. 13. *And their feare toward me was taught them by the precept of men.*

The third, is to accuſe and terrifie for ſin. Gen. 50. 15. *When Ioſephs brethren ſaw that their father was dead, they ſaid; It may be that Ioſeph will hate vs, and will pay vs againe all the euill, which wee did vnto him* Ioh. 8. 9. *And when they heard it, being accuſed by their owne conſciences, they went out one by one.* 1. Ioh. 3. 20. *If our heart condemne vs, God is greater then our heart.* Though the conſcience ſhall accuſe a man truely, yet that will not argue any holineſſe in it: Which appeareth, in that *Adam* in his innocencie had a God, yet no accuſing conſcience.

Theoph.

Theoph. What is impurenesse increased in the conscience?

Theol. Impurenesse increased in the conscience, is first such a senseleesse numnesse, as that it can hardly accuse a man of sinne. Eph. 4. 19. *Who beeing past feeling haue giuen themselues to wantonnesse, to worke all vncleannesse, euen with greedinesse.* 1. Tim. 4. 2. *Hauing their consciences burned with an hot iron.*

Theoph. Whence springeth this senselesnesse?

Theol. From a custome in sinning. 1. Sam. 25. 37. *Then in the morning, when the wine was gone out of Nabal, his wife told him those words, and his heart died within him, and he was like a stone.*

Theoph. Is this all?

Theol. No, for to it is added some grieuous horror, and terrour of the conscience, Gen. 4. 14. *Behold, thou hast cast me this day from the earth, and from thy face shall I be hid?* and vers. 13. *My punishment is greater then I can beare.* The Symptomes of this disease, are blasphemies, trembling of bodie, fearefull dreames. Act. 24. 26. *And as he disputed of righteousnesse, and temperance, and the iudgement to come, Felix trembled, &c.* Dan. 5. 9. *Then the Kings countenance was changed, and his thoughts troubled him, so that the ioynts of his loynes were loosed, and his knees smote one a-*

gainst

gainst the other.

Theoph. What is the remnant of Gods image in the will?

Theol. In the will, the remnant of Gods image, is a free choice. First, in euery naturall action, belonging to each liuing creature, as to nourish, to engender, to moouе, to perceiue. Secondly, in euery humane action, that is, such as belong to all men; & therfore man hath freewill in outward actions, whether they concerne manners, a family, or the common-wealth, albeit both in the choice and refusall of them it be very weak. Rom. 2. 14. *The Gentiles which haue not the law, by nature doe those things which are of the Law.*

Theoph. What did the will receiue?

Theol. I. An impotencie, whereby it can not will, or so much as lust after that, which is indeede good, that is, which may please and be acceptable to God. 1. Cor. 2. 14. *The naturall man perceiueth not the things of the Spirit of God, for they are foolishnesse vnto him: neither can hee know them, because they are spiritually discerned.* Rom. 5. 6. *Christ, when we were yet of no strength, at his time died for the vngodly.* 2. Tim. 2. 26. Phil. 2. 13. *It is God which worketh in you both the will and the deede, euen of his good pleasure.*

II. An

11. An inward rebellion, whereby it vterly abhorreth that which is good, desiring and willing that alone which is euill.

Theoph. What may I obserue hence?

Theol. By this it appeareth, that the will is no agent, but a meere patient in the first act of conuersion to God, and that by it selfe it can neither begin that conuersion, or any other inward and sound obedience due to Gods Law.

Theoph. What did the affections receiue?

Theol. A disorder, by which they therefore are not well affected, because they eschew that which is good, and pursue that which is euil. Gal. 5. 24. *They that are Christs, haue crucified the flesh with the affections and lusts thereof.* Rom. 1. 26. *Therefore God gaue them ouer to filthy lusts.* 2. King 22. 8. *The king of Israel said vnto Iehosaphat, yet is there one of whome thou maiest take counsell, but him I hate &c.* and 21 4. *Therefore Achab came home to his house discontented and angrie, for the word which Naboth spake vnto him, and he laid himselfe on his bedde, turning away his face least he should eate meate.*

Theoph. What hath the bodie receiued?

Theol. 1. Fitnesse to beginne sinne: This doth the bodie in transporting all obiects & occasions of sinne to the soule. *Gen.* 3. 6. *The*

woman

woman seeing that the tree was good for meate, and pleasant to the eyes, &c. tooke of the fruit thereof, and did eate. II. A fitnes to execute sinne, so soone as the heart hath begunne it. Rom. 6. *Neither giue your members as weapons of iniustice to sinne.* and vers. 19. *As you haue giuen your members as seruants to vncleannes and iniquitie, to commit iniquitie, &c.*

CHAP. XIII.

Of actuall sinne.

Theoph. You haue done I thinke with the doctrine of Originall sinne, what is next?

Theol. After originall sinne in *Adams* posteritie, Actuall transgression taketh place.

Theoph. Actuall sinne of how many kindes is it?

Theol. It is either inward or outward.

Theoph. Which call you inward?

Theol. That which is of the minde, will, and affections.

Theoph. What is the actuall sinne of the mind?

Theol. The euill thought or intent therof, contrarie to Gods Law.

Theoph. Giue me examples of euill thoughts?

Theol. God (the onely knower of the

heart) hath in diuers places there set downe in his word, is I. That there is no God. Psal. 10.4. *The wicked is so proud, that he seeketh not for God, hee thinketh alwaies there is no God.* Psal. 14.1. *The foole saith in his heart, there is no God.* II. That there is neither prouidence nor presence of God in the world, Psal. 10.11. *Hee hath said in his heart, God hath forgotten: he hideth away his face, and will neuer see,* vers. 13. *Wherfore doth the wicked contemne God? he saith in his heart, thou wilt not regard.* III. It imagineth safegard to it selfe from all perils Psal. 10.6. *He saith in his heart, I shal neuer be moued, nor be in danger.* Reu. 18.7. *She saith in her heart, I sit being a Queene, and am no widow, and shall see no mourning.* IV. It esteemeth it selfe more excellent then other. Apoc. 18.7. *I sit as a Queene.* Luk. 18. 11. *The Pharisie standing thus, prayed to himselfe, I thanke thee, O God, that I am not as other men are, extortioners, vniust, adulterers, nor yet as this Publican,* vers. 12. *I fast twise in the weeke, and giue tyth of all my possessions.* V. That the Gospell of Gods kingdome is meere foolishnesse. 1. Cor. 2.14. *The naturall man perceiueth not the things of the spirit of God, for they are foolishnes vnto him.* VI. To thinke vncharitably and maliciously of such as serue God sincerely. Math. 12.24. *When the Pharisies*

Pharisies heard that, they said; he casteth not out diuels but by the prince of diuels. Psal. 74. 8. *They said in their hearts, let vs destroy them altogether.* VII. To thinke the day of death farre off. Esa. 28. 15. *Ye haue said, we haue made a couenant with death, and with hel, we are at agreement, though a scourge runne ouer and passe through, it shall not come at vs.* VIII. That the paines of hell may be eschewed, in the place before mentioned, they say, *With hell haue we made agreement.* IX. That God will deferre his both particular and last generall comming to iudgement. Luk. 12. 19. *I will say vnto my soule, soule thou hast much goods laid vp for many yeeres.* and vers. 45. *If that seruant say in his heart, my master will deferre his comming, &c.*

Theoph. Is it not necessarie to know these things?

Theol. Yes, vndoubtedly for many carnall men pretend their good meaning: but when God openeth their eies, they shall see these rebellious thoughts rising in their minds, as sparkles out of a chimney.

Theoph. Which is the euill thought of the wil and affections?

Theol. Euery wicked motion, inclination, and desire. Gal. 5. *The flesh lusteth against the spirit.*

Theoph. Descend I pray to actuall sinne which is outward, what is it?

Theol. An actuall outward sinne, is that, to the committing whereof, the members of the bodie doe, together with the faculties of the soule, concurre. Such sinnes as these are infinite. Psal 40. 12. *Innumerable troubles haue compassed me, my sinnes haue taken such hold vpon me, that I am not able to looke vp: yea, they are more in number then the haires of mine head.*

Theoph. Deuide this actuall sinne?

Theol. It is of omission or commission.

Theoph. How are both these committed?

Theol. In words or deeds.

Theoph. What must I obserue in the sinne of commission?

Theol. These two points. The degrees in committing a sinne, and the differences of sinnes committed.

Theoph. How many degrees are there?

Theol. The degrees, are in number foure. Iam. 1. 14, 15. *Euery man is tempted, when he is drawn away by his owne concupiscence, and is enticed: Then when lust hath conceiued, it bringeth forth sinne, and sinne when it is finished, bringeth forth death.*

Theoph. Which is the first?

Theol. The first degree, is temptation, where-

whereby man is allured to ſinne.

Theoph. How doth Satan this?

Theol. By offering to the minde that which is euill. Ioh. 13. 2. *The diuell had now put into the heart of Iudas Iſcariot Simons ſonne to betray him.* Act. 5. 3. *Peter ſaid to Ananias, Why hath Satan filled thine heart that thou ſhouldeſt lie, &c.* 1. Chr. 21-1. *And Satan ſtood vp againſt Iſrael, and prouoked Dauid to number Iſrael.*

Theoph. Vpon what occaſion is this often alſo effected?

Theol. Vpon occaſion of ſome externall obiect, which the ſenſes perceiue. Iob. 31. 1. *I haue made a couenant with mine eyes, Why then ſhould I looke vpon a maide?*

Theoph. Which are the parts of temptation?

Theol. Abſtraction, and ineſcation.

Theoph. What is abſtraction?

Theol. The firſt cogitation of committing ſinne, whereby the minde is withdrawn from Gods ſeruice, to the which it ſhould be alwaies readie preſt. Luk. 10. 27. *Thou ſhalt loue the Lord thy God with all thy heart, and all thy ſoule, with all thy thought.*

Theoph. What is ineſcation?

Theol. That whereby an euill thought conceiued, and for a time retained in the minde by delighting the will and affections,

doth, as it were, lay a bait for them to draw them to consent.

Theoph. Which is the second degree?

Theol. Conception, which is nothing else but a consent and resolution to commit sinne. Psal. 7. 14. *He shall trauaile with wickednesse, he hath conceiued mischiefe, but hee shall bring forth a lie.*

Theoph. Which is the third degree?

Theol. The birth of sinne, namely, the committing of sinne, by the assistance both of the faculties of the soule, and the powers of the bodie.

Theoph. Which is the fourth degree?

Theol. Perfection, when sinne being by custome perfect, and, as it were, ripe, the sinner reapeth death, that is, damnation.

Theoph. How doth this appeare?

Theol. In the example of Pharaoh: wherefore custome in any sinne is fearefull.

Theoph. Shew me the differences of sinne actually committed?

Theol. They are fiue, as first, to consent with an offendour, and not actually to commit sinne. Eph. 5. 11. *Haue no fellowship with the vnfruitfull workes of darknesse, but reproue them rather.*

Theoph. Repeate the manner of waies how this is done?

Theol.

Theol. They also are three, as 1. When a man in iudgement somewhat alloweth the sinne of another. Num. 20. 6. 10. *Moses and Aaron gathered the congregation together before the rocke, and Moses said vnto them, Heare now ye rebels: shall we bring you water out of the rock?* vers. 12. *The Lord spake to Moses and Aaron, because ye beleeued me not, to sanctifie me in the presence of the children of Israel into the land which I haue giuen them.*

II. When the heart approoueth in affection and consent. Hither may wee referre both the Ministers and the Magistrates, concealing and winking at offences. 1. Sam. 2. 23. *Elie said, Why doe ye such things? for of all this people I heare euill of you. Doe no more my sonnes, &c.* Now that *Elies* will agreeth with his sonnes sinnes, it is manifest, vers. 29. *Thou honourest thy children aboue me.*

III. Indeede, by counsell, presence, entisement. Rom. 1. 31. *They doe not onely doe the same, but also fauour them that doe them.* Mar. 6. 25, 26. *Shee said vnto her mother, What shall I aske? and shee said, Iohn Baptists head; &c.* Act. 22. 20. *When the blood of thy Martyr Steuen was shedde, I also stood by, and consented vnto his death, and kept the clothes of them that slue him.*

Theoph. Which is the second difference?

Theol. To ſinne ignorantly, as when a man doth not expreſly and diſtinctly know whether that which hee doth, bee a ſinne or not, or if he knew it, did not acknowledge & marke it. 1. Tim. 1. 23. *I before was a blaſphemer, and a perſecutor, and an oppreſſour: but I was receiued to mercie, for I did it ignorantly through vnbeliefe.* Numb. 35. 22, 23, 24. *If hee puſhed him vnadviſedly and not of hatred, or caſt vpon him any thing without laying of waite, or any ſtone, (whereby he might be ſlaine) and ſawe him not, or caused it to fall vpon him, and hee die, and was not his enemie, neither ſought him any harme. Then the congregation ſhall iudge betweene the ſlayer, and the auenger of blood, according to theſe lawes.* 1. Cor. 4. 4. *I knew nothing by my ſelfe, yet am I not thereby iuſtified.* Pſal. 19 13. *Cleanſe me from my ſecret ſinnes.*

Theoph. Which is the third difference?

Theol. To ſinne vpon knowledge, but of infirmitie, as when a man fearing ſome imminent danger, or amazed at the horrour of death, doth againſt his knowledge denie that truth, which otherwiſe hee would acknowledge and embrace. Such was Peters fall, ariſing from the ouermuch raſhneſſe of the minde, mingled with ſome feare. Thus all men offend, when the fleſh, and inordinate deſires ſo ouer-rule the will and euery

good

good endeauour, that they may prouoke man to that, which he from his heart deteſteth. Rom. 7.19. *I doe not the thing which I would, but the euill which I would not, that doe I.*

Theoph. Which is the fourth difference?

Theol. Preſumptuous ſinning vpon knowledge. Pſal. 19.13. *Keepe thy ſeruant from preſumptuous ſinnes: let them not reigne ouer mee.* Hitherto belongeth, I. euery ſinne committed with an high hand, that is, in ſome contempt of God. Numb. 15.30. *The perſon that doth preſumptuouſly, &c. ſhall bee cut off from among his people: becauſe he hath deſpiſed the word of the Lord, and hath broken his commaundement.* II. Preſumption of Gods mercie in doing euil. Eccl. 8.11. *Becauſe ſentence againſt an euill worke is not executed ſpeedily, therefore the heart of the children of men is fully ſet in them to doe euill.* Rom. 2.4. *Deſpiſeſt thou then the riches of his bountifulnes? &c. not knowing that the bountifulnes of God leadeth thee to repentance, &c.*

Theoph. Which is the fifth difference?

Theol. To ſinne vpon knowledge and ſette malice againſt God, and to this is the ſinne againſt the holy Ghoſt referred.

CHAP.

CHAP. XIV.

Of the punishment of sinne.

Theoph. Hitherto you haue intreated of sinne, wherwith al mankind is infected, what followeth?

Theol. In the next place succeedeth the punishment of sinne.

Theoph. How manifolde is it?

Theol. Threefolde.

Theoph. Which is the first?

Theol. In this life.

Theoph. How many waies?

Theol. Diuers.

Theoph. Repeate them I pray you.

Theol. The first concerneth the bodie, either in the prouision with trouble for the things of this life, Gen. 3. 17. Or a proneues to disease, Matth. 9. 2. *Sonne bee of good comfort, thy sinnes bee forgiuen thee.* Ioh. 5. 14. *Behold, thou art made whole, sinne no more, lest a worse thing fall vpon thee.* Deut. 28. 21, 22. *The Lord shall make the pestilence cleaue vnto thee, vntill he hath consumed thee from the land, &c.* Or shame of nakednesse. Gen. 3. 7. Or in womans paines in childbirth, Gen. 3. 16. *Vnto the woman hee said, I will greatly increase thy sorrowes, and thy conceptions: in sorrow shalt thou bring forth children.*

Theoph.

Theoph. Is not the soule punished as well as the bodie?

Theol. The soule is punished with trembling of conscience, care, trouble, hardnesse of heart, and madnesse. Deut. 28. 28. *The Lord shall smite thee with madnesse, and with blindenes, and with astonying of heart.*

Theoph. I heare how the bodie apart, and the soule apart are punished, is not the whole man punished also?

Theol. Yea: the whole man is punished, I. with fearefull subiection to the regiment of Satan. Col. 1. 13. *Which freede vs from the power of darkenesse, and translated vs into the kingdome of his beloued Sonne.* Heb. 2. 14. *Hee also himselfe tooke part with them, that he might destroy through death, him that had power of death, that is, the diuell.* II. A separation from the fellowship of God, and trembling at his presence. Eph. 4. 18. *Hauing their cogitation darkened, and beeing straungers from the life of God.* Gen. 3. 10. *I heard thy voice in the garden, and was afraid, because I was naked, therefore I hid my selfe.* III. Vpon a mans goods, diuers calamities and dammages. Deut. 28. 29. *Thou shalt euer be oppressed with wrong, and be powled, and no man shall succour thee, &c.* to the end of the chapter. To this place may be referred a distinction of Lordships:

ſhips: and of this commeth a care to inlarge them, and bargaining with all manner of ciuill ſeruitudes. IV. The loſſe of that lordly authoritie, which man had ouer all creatures: alſo their vanitie, which is not onely a weakening, but alſo a corrupting of that excellencie of the vertues and powers which God ar the firſt put into them. Rom. 8.20,21. *The creature is ſubiect to vanitie, not of it owne will, but by reaſon of him, which hath ſubdued it vnder hope, &c.* V. In a mans name, infamie and ignominie ſometimes after his death. Ierem. 24.9.

Theoph. It ſeemes that ſinne is odious to God, which in this life is ſo puniſhed, what puniſhment belongeth to it at the laſt gaſpe?

Theol. Death, or a change like vnto death. Rom. 6.23. *The wages of ſinne is death.*

Theoph. How is it puniſhed after this life?

Theol. Euen by eternall deſtruction from Gods preſence, and his exceeding glorie. 2. Theſſ. 1.9. *Who ſhall bee puniſhed with euerlaſting perdition from the preſence of God, and the glorie of his power.*

CHAP. XV.

Of Election, and of Ieſus Chriſt the foundation thereof.

Theoph. You tolde me in the ſeauenth chap-

ter

ter (as I remember) that Gods decree, in as much as it concerneth man, is called Predestinatiō: *you taught me what it is, & by what means it is accōplished, namely, by the* Creation *& the* Fal: *now I pray you which are the parts of predestination?*

Theol. Predestination hath two parts; Election, and Reprobation. 1. Thes. 5. 9. *God hath not appointed vs to wrath, but to obtaine saluation by the meanes of our Lord Iesus Christ.*

Theoph. What is Election?

Theol. Gods decree, wherby on his own free-will, he hath ordained certaine men to saluation, to the praise of the glorie of his grace. Eph. 1. 4, 5, 6. *He hath chosen vs in him, before the foundation of the world, according to the good pleasure of his will, to the praise of the glorie of his grace.*

Theoph. What name may I giue to this decree?

Theol. This decree, is that booke of life, wherein are written the names of the Elect. Reu. 20. 12. *Another booke was opened, which is the book of life, and the dead were iudged of those things, that were written in the bookes, according to their workes.* 2. Tim. 2. 19. *The foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his.*

Theoph. Why is it called a booke?

Theol. Because as Captaines haue a booke wherein

wherein they write the names of their ſouldiers and Cities: a Regiſter, in which are recorded the names of their cittizens: ſo God hath his decree of Election, in which he regiſtreth all that belong vnto him.

Theoph. And why call the Scriptures it the booke of life?

Theol. Becauſe none are written in it, but ſuch as belong to euerlaſting life.

Theoph. Why hath not God a booke of death?

Theol. Why? what Captaine will keepe a booke of ſuch ſouldiers as belong not vnto him? what Cittie of cittizens not belonging to it? God will not keepe a booke for the wicked, they muſter vnder another Generall, and belong to another Cittie, to Babylon, not to Ieruſalem.

Theoph. What is the execution of this decree?

Theol. An action, by which God, euen as he purpoſed with himſelfe, worketh all thoſe things, which hee decreed for the ſaluation of the Elect. For they whome God elected to this ende, that they ſhould inherit eternall life, were alſo elected to thoſe ſubordinate meanes, whereby, as by ſteppes, they might attaine this ende, and without which, it were impoſſible to attaine to it. Rom. 8. 29. 30. *Thoſe which he knew before, he alſo predeſtinate to bee made like to the image of his Sonne,*

that

that hee might bee the firſt borne amongſt many brethren: Moreouer, whome hee predeſtinate, them he called, whome hee called, them he iuſtified, and whome he iuſtified, them alſo he glorified.

Theoph. What things appertaine to the execution of this decree?

Theol. Firſt, the foundation. Secondly, the meanes. Thirdly, the degrees.

Theoph. What is the foundation?

Theol. Chriſt Ieſus, called of his Father from all eternitie, to performe the office of the Mediatour, that in him, all thoſe which ſhould be ſaued, might be choſen. Hebr. 5. 5. *Chriſt tooke not to himſelfe this honour, to bee made the high prieſt, but hee that ſaid vnto him, Thou art my Sonne, this day begot I thee, gaue it him, &c.* Eſa. 42. 1. *Beholde my ſeruant: I will ſtay vpon him: mine Elect, in whome my ſoule delighteth: I haue put my ſpirit vpon him: he ſhall bring forth iudgement to the Gentiles.* Eph. 1. 4. *He hath choſen vs in him*, meaning Chriſt.

Theoph. How can Chriſt be ſubordinate vnto Gods election, ſeeing hee together with the Father decreed all things?

Theol. Chriſt, as he is Mediatour, is not ſubordinate to the very decree it ſelfe of election, but to the execution thereof onely. 1. Pet. 1. 20. *Chriſt was ordained before the foundation of the world. Auguſt.* in his book of the predeſti-

predestination of the Saints, cap. 5. *Christ was predestinate, that he might be our head.*

Theoph. What are we especially to observe in Christ?

Theol. His Incarnation, and his Office.

Theoph. What things concurre to the working of his Incarnation?

Theol. First, both his Natures. Secondly, their Vnion. Thirdly, their Distinction.

Theoph. Both natures? which is Christs first nature?

Theol. The Godhead, in as much as it belongeth to the Sonne, wherby he is God. Philip. 2. 6. *Who beeing in the forme of God, thought it no robberie to be equal with God.* Ioh. 1. 1. *In the beginning was the Word, and the Word was with God, and that Word was God.*

Theoph. Why was it requisite that the Mediator should be God?

Theol. I. That he might the better sustaine that great miserie, wherewith mankind was ouerwhelmed; the greatnes whereof, these foure things declare: I. The grieuousnesse of sinne, wherewith Gods maiesty was infinitely offended. II. Gods infinite anger against this sinne. III. The fearefull power of death. IV. The diuels tyrannie, who is prince of this world. II. That he might make this humane nature both of

plen-

plentifull merit, and also of sufficient efficacie, for the worke of mans redemption. III. That he might instill into all the elect eternall life, and holinesse, Esa. 43. 12. *I am the Lord, and there is none besides me a Sauiour, I haue declared, and I haue saued, and I haue shewed, when there was no strange God among you: therefore ye are my witnesses, saith the Lord, that I am God.*

Theoph. But why doe you say that the Godhead, in as much as it is the godhead of the sonne, is Christs diuine nature?

Theol. I say, the Godhead, in as much as it is the Godhead of the Sonne, is Christs diuine Nature: not as it is the Goehead of the Father, or the holy Ghost, for it is the office of the Sonne, to haue the administration of euery outward action of the Trinitie, from the Father to the holy Ghost. 1. *Cor.* 6. 8. And hee beeing by nature the Son of the Father, bestoweth this priuiledge on those that beleeue, that they are the sonnes of God by adoption. Ioh. 1. 12. *As many as receiued him, to them hee gaue power to bee the the sonnes of God.*

Theoph. What inconuenience would haue followed, if either the Father or the Holy Ghost should haue beene incarnate?

Theol. If either the Father, or the Holy

Ghoſt, ſhould haue beene incarnate, the title of Sonne ſhould haue beene giuen to one of them, who was not Sonne by eternal generation; and ſo there ſhould bee more ſonnes then one.

Theoph. Which is Chriſts other nature?

Theol. His humanitie, whereby hee, the Mediatour, is very man. 1. Tim. 2. 5. *One God, and one Mediatour betweene God and man, the man Chriſt Ieſus.*

Theoph. Why was it neceſſarie that Chriſt ſhould be man?

Theol. Firſt, that God might be pacified in that nature, wherein he was offended. Secondly, that hee might vndergoe puniſhment due to ſinne, the which the Godhead could not, beeing voide and free from all paſſion.

Theoph. What comfort may we reape heere?

Theol. That Chriſt, as he is man, is like vnto vs in all things, ſinne onely excepted. Hebr. 2. 17. *In all things it became him to bee made like vnto his brethren,* 1 Cor. 13. 4.

Theoph. Is Chriſt then a perfect man?

Theol. Yea, a perfect man, conſiſting of an eſſentiall & true ſoule and bodie, whereunto are ioyned ſuch faculties and properties, as are eſſential vnto both. In his ſoule, is vnderſtanding, memorie, will, & ſuch like: in his

his bodie, length, breadth, & thicknes: yea, it is comprehended in one only place, visible, subiect to feeling, neither is there any thing wanting in him, which may either adorne, or make for the beeing of mans nature.

Theoph. What hence may I further obserue?

Theol. That Christ in his humanitie, was subiect to the infirmities of mans nature.

Theoph. Which are they?

Theol. I. To bee tempted, Matth. 4. 1. *Iesus was caried by the spirit into the desert, to be tempted of the diuell.* II. To feare, Heb. 5. 7. *Who in the daies of his flesh did offer vp praiers & supplications with strong crying & teares, vnto him that was able to saue him from death, and was also heard in that which he feared.* III. To be angrie, Mark. 3. 5. *Then he looked round about on them angerly, mourning also for the hardnesse of their hearts, and saide to the man, Stretch forth thine hand.* IV. Forgetfulnes of his office imposed vpō him, by reason of the agonie astonishing his senses. Math. 26. 39. *He went a litle further, & fell on his face, & prayed, saying, O Father, if it bee possible, let this cup passe from me: neuertheless, not as I will, but as thou wilt.*

Theoph. What must wee holde concerning Christs infirmitie?

Theol. I. They were such qualities, as did

onely affected his humane nature, and not at all constitute the same: and therefore might be left of Christ. II. They were such as were common to all men; as, to thirst, to be wearie, and to die: and not personall, as are agues, consumptions, the leprosie, blindenes, &c. III. He was subiect to these infirmities, not by necessitie of his humane nature, but by his free-will and pleasure, pitying mankinde: therefore in him, such infirmities were not the punishment of his owne sinne, as they are in vs, but rather part of that his humiliation which hee did willingly vndergoe for our sakes.

CHAP. XVI.

Of the Vnion of the two Natures in Christ.

Theoph. You haue spoken concerning the first thing which did concurre to the working of Christ his incarnation, namely, of his two Natures, what am I in the next place to learne?

Theol. Now followeth the Vnion of the two Natures in Christ, which especially concerneth his Mediation, for by it his humanitie did suffer death vpon the crosse in such sort, as he could neither be ouercome,

nor

nor perpetually ouerwhelmed by it.

Theoph. How many things belong to this vniting of Natures?

Theol. Three.

Theoph. Which are they?

Theol. I. Conception, by which his humane Nature was by the wonderfull power and operation of God, both immediately, that is, without mans helpe, and miraculously framed of the substance of the Virgine Marie. Luk. 1. 35. *The holy Ghost shall come vpon thee, and the power of the most High shal ouershadow thee?*

Theoph. Can the Holy Ghost bee said to bee the Father of Christ?

Theol. No; becauſe hee did minister no matter to the making of the humanitie, but did onely fashion and frame it of the substance of the Virgine *Marie.*

Theoph. What is the second thing belonging to the vniting of Natures?

Theol. Sanctification, whereby the same humane nature was purified, that is, altogether seuered by the power of the holy Ghost from the least staine of sinne, to the ende that it might be holy, and bee made fit to die for others. Luk. 1. 35. *That holy thing which shalbe borne of thee, shalbee called the Son of God.* 1. Pet. 3. 18. *Christ hath once suffered*

for sinnes, the iust for the vniust. 1. Pet. 2. 22. *Who did not sin, neither was guile found in his mouth.*

Theoph. What is the third?

Theol. Assumption, whereby the Word, that is, the second person in Trinitie, tooke vpon him flesh, and the seede of *Abraham*, namely, that his humane nature, to the end, that it beeing destitute of a proper and personall subsistance, might in the person of the Word obtaine it: subsisting, and, as it were, being supported of the Word for euer. Ioh. 1. 14. *That Word was made flesh.* Hebr. chap. 2. vers. 16. *He tooke not vpon him the nature of Angels, but the seede of Abraham.*

Theoph. In this assumption, what things must we consider?

Theol. I The difference of the two natures in Christ. For the diuine nature, as it is limited to the person of the Sonne is perfect and actually subsisting in it selfe: the other not. II. The manner of vnion. The person of the Sonne did by assuming the humane nature, create it, and by creating, assume it. III. The product of the Vnion. Whole Christ, God & man, was not made a new person of the two natures, as of parts compounding a new thing; but remained still the same person. Now whereas the auncient fathers, tearmed Christ a *compound person*,

perſon, we muſt vnderſtand them not properly, but by proportion. For as the parts are vnited in the whole, ſo theſe two natures do concurre together in one perſon, which is the Sonne of God.

Theoph. What may we learne hence?

Theol. By this we may ſee, that Chriſt is one only Son of God, not two: yet in two reſpects is he one. As he is the eternall Word, he is by nature the Sonne of the Father. As he is man, the ſame Sonne alſo, yet not by nature or by adoption, but onely by perſonall vnion. Luk. 1. verſ. 35. Mat. 3. 17. *This is my beloued Sonne, &c.*

Theoph. What is the phraſe of Scripture agreeing to this Vnion?

Theol. The *Communion of properties?*

Theoph. What rules muſt I obſerue concerning it?

Theol. Theſe: I. Of thoſe things, which are ſpoken or attributed to Chriſt, ſome are onely vnderſtood of his diuine nature. As that Ioh. 8. 58. *Before Abraham was, I am.* And that Coloſſ. 1. 15. *Who is the image of the inuiſible God, the firſt borne of euery creature.* Some againe agree onely to his humanitie, as, *borne, ſuffered, dead, buried, &c.* Luk. 2. 52. *And Ieſus increaſed in wiſedome and ſtature, and in fauour with God and man.* Laſtly, other

things are vnderstood, only of both natures vnited together. As Matth. 17.5. *This is my beloued Sonne, in whome onely I am well pleased, heare him.* Eph. 1.22. *He hath made subiect all things to be the head, and hath appointed him ouer all things to be the head to the Church.*

II. Some things are spoken of Christ, as he is God, which must be interpreted according to his humane nature. Act. 20.28. *To feede the Church of God*, that is, Christ, *which he* (according to his manhood) *hath purchased with his owne blood.* 1. Cor. 2.8. *If they had knowne this, they would neuer haue crucified the Lord of glorie.* Contrarily, some things are mentioned of Christ, as hee is man, which onely are vnderstood of his diuine nature. Ioh. 3.13. *No man ascended vp to heauen, but he that hath descended from heauen, the Sonne of man which is in heauen.* This is spoken of his manhood, whereas we must vnderstand, that onely his deitie came downe from heauen. Ioh. 6.62. *What if ye should see the Sonne of man,* (viz. Christs humane nature) *ascend vp, where he* (viz. his deitie) *was before?*

Lastly, by reason of this Vnion, Christ, as hee is man, is exalted aboue euery name, yea, he is adored, and hath such a great (though not infinite) measure of gifts, as far surpasse the gifts of all Saints and Angels. Eph. 1.21.

Eph. 1. 21. *And set him at his right hand in heauenly places, far aboue all principalitie and power, & might, & domination, and euery name that is named, not in this world only, but in that also that is to come.* Heb. 1. 6. *When he bringeth his first begotten Sonne into the world, he saith, And let all the Angels of God worshippe him.* Col. 2. 3. *In whom all the treasures of wisedome and knowledge are hidden.* Phil. 2. 9, 10. *Therefore God exalted him on high, and gaue him a name aboue all names, that at the name of Iesus, euery knee should bow (* namely, worship, and be subiect to him *) both of things in heauen, and things in earth, and things vnder the earth.*

CHAP. XVII.

Of the distinction of both Natures.

Theoph. I must not forget how you should proceed, you said chapter 15. that the third thing concerning the working of Christs incarnation, was the Distinction of both Natures, what is that I pray you?

Theol. The distinction of both Natures, is that, whereby they, with their properties and effects, remaine, without composition, mingling, or conuersion, distinct. Ioh. 10. 17, 18. *Therefore doth my Father loue me, because I lay downe my life, that I might take it againe.*

No

No man taketh it from me, but I lay it downe of my selfe: I haue power to lay it downe, and haue power to take it againe. Ioh. 13.31,32. *Now is the Sonne of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorifie him in himselfe.*

Theoph. Is there any thing remarkable in this doctrine?

Theol. Here we may obserue 1. that there is one will in Christ, as God: another, as man. Matth. 26.39. *Not as I will, but as thou wilt.* 2. This also approoueth that sentence of the Calcedon Creede. *We confesse, that one and the same Christ Iesus, both Sonne, Lord, and onely begotten, is knowne, and preached to be in two natures without confusion, mutation, distinction, or separation.* Lastly, hereby it is manifest, that Christ, when he became that which he was not (namely man) continued still that which he was (very God.)

CHAP. XVIII.

Of Christs Natiuitie and office.

Theoph. As you haue taught me how Christs incarnation was wrought: so now come to the cleere declaration of it, how was that?

Theol. By his Natiuitie.

Theoph.

Theoph. What is Christs Natiuity?

Theol. The Natiuitie of Christ, is that whereby *Marie* a Virgin, did after the *course* of nature, and the *custome* of women, bring forth Christ that Word of the Father, and the Sonne of *Dauid*.

Theoph. What may I learne hence?

Theol. That those are much deceiued, which are of opinion that Christ, after a miraculous manner, came into the world, the wombe of the Virgin being shut. Luk. 2. 23, *Euery man-child which first openeth the wombe, shall be called holy to the Lord.* The which place of Scripture is applied to *Marie* and our Sauiour *Christ*. Hence is it, that the Virgin *Marie* is said (θεοτόκος) to bring forth God, albeit shee is not any way mother of the Godhead. For Christ, as hee is God, is without mother, & as man, without father.

Theoph. Is it conuenient to bee thought, that Marie continued a virgin vntil her dying day, albeit we make not this opinion any article of our beliefe?

Theol. Yes, I. Christ being now to depart the world, committed his mother to the tuition and custodie of his disciple *Iohn*, which it is like he would not haue done, if shee had any children, by whome, as custome was, she might haue beene prouided for, *Ioh.* 19. 26.

26. II. It is likely, that shee, who was with child by the holy Ghost, would not after know any man. III. It is agreed of by the Church in all ages.

Theoph. What befell Christ after his birth?

Theol. Christ beeing now borne, was circumcised the eight day, that he might fulfill all the righteousnesse of the Law: and beeing 30. yeeres of age, he was baptized, that he, being publikely and solemnely inuested into the office of his Mediatourship, might take vpon him the guilt of our sinnes.

Theoph. Why was he both circumcised and baptized?

Theol. That we might learne: I. That the whole efficacie of the Sacraments, depend alone and wholly vpon him. II. That he was Mediatour of mankind, both before and after the law, as also vnder Grace. III. That hee is the knot & bond of both couenants.

Theoph. You said chapter 15. that in Christ we must obserue his incarnation, and his office, you haue spoken of his Incarnation, what followeth?

Theol. His Office, to the perfect accomplishing whereof, he was annointed of his Father, that is, he was sufficiently furnished both with gifts and authority. Heb. 1. 9.

There-

Therefore God, euen thy God annointed thee with the oile of gladnes aboue thy fellowes. Esa. 61. 1. *The Spirit of the Lord was vpon me, therefore he annointed me.* Ioh. 3. 34. *God giueth him not the spirit by measure.*

Theoph. *How could Christ performe the office of a Mediator, being not the meane or middle betwixt God and Man, but the partie offended, and so one of the extreames?*

Theol. We must know that Christ is two waies said to be the *Middle* or *meane*. I. Betwixt God and all men: for being both God and man, he doth participate with both extreames. II. Betwixt God and the faithfull onely: first, according to his humanitie, wherby he receiued the spirit without measure. Secondly, according to his diuine nature, namely, as hee is the Word.

Theoph. *How is the* word, Middle, *betwixt the father and the faithfull?*

Theol. I. In regard of order; becauſe the Word was begotten of the Father, and by it we haue acceſſe vnto the Father. This ſubordination which is of the Sonne to the Father, is not in the diuine eſſence, ſeuerally & diſtinctly conſidered, but in the relation or manner of hauing the eſſence. And after this manner thoſe things which are ſubordinate, cannot be vnequall, if they haue one

and

and the same singular essence. II. In regard of his office; the which being imposed on him, by his Father, hee did willingly vndergoe, and of his owne accord.

Theoph. How doth Christ exercise this Office?

Theol. According to both natures vnited in one person, and according to each nature distinct one from the other. For in reconciling God & man together, the flesh performeth some things distinctly, and the Word other things distinctly. Again, some other things are done not by the Word, or flesh alone, but by both together.

Theoph. Can this office be translated to any other?

Theol. This office is so appropriate to Christ, that neither in whole, or in part, can it be translated to any other. Heb. 7. 24. *This man, because he endeuoureth for euer, hath an euerlasting Priesthood, or a Priesthood, that can not passe from one to another.*

Theoph. What may I learne from hence?

Theol. Therefore Christ, as he is God, hath vnder him, Emperours, Kings, Princes, to be his Vicegerents; who therfore are called Gods. *Psal.* 82. 1. But as he is Mediatour, that is, a Priest, a Prophet, and King of the Church, he hath no vicegerent, vicar, or lieuete-

lieuetenant, who, in his either Kingly, or Priestly office, in both, or but one, can be in his stead.

Theoph. How manyfold is Christs office?

Theol. Threefold.

Theoph. Name them I pray you?

Theol. 1. Priestly, 2. Propheticall, 3. Regal. Psal. 110. 1, 2, 3, 4. Esa. 42. 1.

Theoph. What is the Priesthood of Christ?

Theol. An office of his, whereby he performed all those things to God, whereby is obtained eternall life. Heb. 5. 9. *And being consecrate, was made the author of eternall salvation, vnto all them that obey him: and is called of God an high Priest for euer after the order of Melchisedec.* Cap. 7. 24, 25. *This man because he endureth for euer, hath an euerlasting Priesthood, wherefore hee is able also perfectly to saue all them that come vnto God by him.*

Theoph. What are the parts of his Priesthood?

Theol. Satisfaction, and Intercession.

Theoph. What is satisfaction?

Theol. That, whereby Christ is a full propitiation to his Father, for the elect. Iob. 33. 23. *If there be a messenger with him, or an interpreter, one of a thousand, to declare vnto man his righteousnes, then will hee haue mercy vpon him, and will say, Deliuer him that he goe not downe*

into

into the pit, for I haue found a reconciliation. Rom.3.24. *And are iuſtified freely by his grace, through the redemption that is in Chriſt Ieſus.* 25. *Whome God hath ſet forth to be a reconciliation through faith in his blood.* 1. Ioh.2.2. *Hee is a propitiation for our ſinnes.*

Theoph. How did Chriſt ſatisfie Gods Anger?

Theol. Chriſt ſatisfied Gods anger for mans offence, according to his humanitie, by performing perfect obedience to the wil of God, according to his deitie, by miniſtring ſuch eſpecial dignitie to his perfect obedience, as was both full of merit and efficacie before God, for the ſaluation of the elect. Ioh.17.19. *For their ſakes ſanctifie I my ſelfe, that they alſo may be ſanctified through the truth.* Act.20.28. *To feede the flocke of God, which he hath purchaſed with his owne blood.* 2. Cor.5.19. *God was in Chriſt, and reconciled the world to himſelfe, not imputing their ſinnes vnto them.*

Theoph. What doth Chriſts ſatisfaction comprehend?

Theol. His Paſſion, and fulfilling the Law,

Theoph. What is his paſſion?

Theol. His paſſion, is the firſt part of ſatisfaction, by which, hee hauing vndergone the puniſhment of ſinne, ſatisfied Gods iuſtice,

stice, and appeased his anger for the sinnes of the faithfull.

Theoph. On what manner was his Passion?

Theol. *a* Somewhat before his death, partly feare arising from the sense of Gods wrath imminent vpon him: partly griefe possessing, as it were, each part of him, so disturbed his sacred minde, *b* that inwardly for a while it stroke into him a strange kind of astonishment, or rather obliuion of his dutie imposed vpon him: and outwardly *c* made him pray vnto his Father (if he would) to remooue that cup from him, the which he did expresse with no small cry, many teares & a bloody sweat, *d* trickling from his bodie vnto the ground. But when he came againe vnto himselfe, *e* he freely yielded himselfe vnto his Father, to satisfie vpō the crosse for the transgressiō of man. After this his agony was ouerpassed, *f* by *Iudas* his treachery Christ is apprehēded, & *g* first he is brought to *Annas*, after to *Caiaphas*, where *Peter* denieth him: *h* from *Caiaphas* is he led bound to *Pilate*, *i* *Pilate* posteth him ouer to *Herod*, he *k* transposteth him again to *Pilate*, *l* who acknowledgeth his innocency, & yet condemneth him as an offendour. This innocent thus cōdemned, is *m* pitifully scourged, crowned with thornes, scoffed, spitted at,

ſpitefully adiudged to the death of the croſſe, *n* on which his hands and feete are faſtened with nailes. Here ſtaied not his paſſions, but after all theſe *o* he became accurſed to God the Father, that is, God powred vpon him, beeing thus innocent, ſuch a ſea of his wrath, as was equivalent to the ſinnes of the whole world. Hee now beeing vnder this curſe, through the ſenſe and feeling of this ſtrange terrour, *p* complaineth to his Father, that he is forſaken: who notwithſtanding, encountering then with Satan and his angels, did vtterly vanquiſh *q* and ouercome them. When this was ended, his heart *r* was pierced with a ſpeare, till the blood guſhed out from his ſides, and he gaue *ſ* vp the Ghoſt: and *t* commended his ſpirit to his Fathers protection: the which immediately went into paradiſe. His bodie, *u* whereof not one bone was broken, was buried, and three daies was *x* ignominiouſly captiuated of death. *a* Mark. 4. 32. Math. 26. 38. *b* Ioh. 12. 27. Mark. 14. 35. *c* Matth. 26. 37, 42. Ioh. 12. 29. Heb. 5. 7. *d* Luk. 22. 44. *e* Heb. 9. 5. 1. Cor 5 5, 7. Eſay. 53. 10, 11. *f* Matth. 26 47. *g* Ioh. 18. 13. 14. *h* Ioh. 18. 29. *i* Luk. 23. 7, 8. *k* Luk. 23. 15. *l* Matth. 27. 24. 26. *m* the ſame place. *n* Ioh. 19. 18. *o* Gal. 3. 13. *p* Matth. 27. 35, 46. *q* Coloſſ. 1. 14, 15. *r* Ioh. 19. 34. *ſ* Heb. 9. 15,

9.15,16. t Luk. 23.43,46. u Ioh. 19.33.42. x Act. 1.13.

Theoph. *In this description of Christs passion what circumstances may we especially obserue?*

Theol. Fiue.

Theoph. *Which is the first?*

Theol. His Agonie, namely, a vehement anguish, arising vpon the conflict of two contrarie desires in him: The first, was to be obedient to his Father. The second, to auoid the horrour of death. Luk. 22.44. *Being in an agonie, he praied more earnestly, and his sweate was like drops of blood, trickling downe to the ground.* Heb. 5.7. *In the daies of his flesh did offer vp prayers and supplications with strong crying and teares vnto him, that was able to saue him from death, and was also heard in that which he feared.*

Theoph. *Which is the second?*

Theol. His sacrifice, which is an action of Christs, offering himselfe to God the Father, as a ransome for the sins of the elect. Heb. 9.26. *Now in the end of the world hath he appeared once to put away sinne, by the sacrifice of himselfe.*

Theoph. *In this sacrifice what was the oblation?*

Theol. Christ, as he was man, Heb. 10.10. *By the which will we are sanctified, euen by the offering of Iesus Christ once made.*

Theoph. And which was the Altar?

Theol. The Altar also was Christ, as he was God, Heb. 13. 10. *We haue an altar, whereof they haue no authority to eate which serue in the tabernacle.* Heb. 9. 14. *How much more shal the blood of Christ, which through the eternall spirit offered himselfe without spot to God, purge your consciences from dead workes, to serue the liuing God?*

Theoph. What may I learne hence?

Theol. Hence it is that Christ is said to sanctifie himselfe, as he is man. Ioh. 17. 19. *For their sakes sanctifie I my selfe.* Matth. 23. 17. As the altar, the gift, and the temple, the gold. Matth. 23. 17.

Theoph. Who is the priest in the Sacrifice?

Theol. Christ is the Priest, as he is God and man. Heb. 5. 6. *Thou art a Priest for euer after the order of Melchisedec.* 1. Tim. 2. 5, 6. *One Mediatour between God and man, the man Christ Iesus, who gaue himselfe a ransome for all men, to be a testimonie in due time.*

Theoph. Which is the third obseruable circumstance in the description of Christs Passion?

Theol. God the fathers acceptation of that his sacrifice, in which he was well pleased. For, had it beene that God had not allowed of it, Christs suffering had beene in vaine, Matth. 3. 17. *This is my beloued Sonne, in whom*

whome I am well pleased. Eph. 5. 1. *Euen as Christ loued vs, and gaue himselfe for vs to be an offering and a sacrifice of a sweete smelling sauour to God.*

Theoph. Which is the fourth?

Theol. Imputation of mans sin to Christ, whereby his Father accounted him as a transgressour, hauing translated the burden of mans sinnes to his shoulders. Esay. 53. 4. *He hath borne our infirmities, and carried our sorrowes: yet we did iudge him as plagued and smitten of God, and humbled: But hee was wounded for our transgressios, he was brokē for our iniquities, &c.* and v. 12. *He was counted with the transgressours, and he bare the sinnes of many.* 2. Cor. 5. 21. *He hath made him to be sinne for vs, which knew no sinne, that we should be made the righteousnesse of God in him.*

Theoph. Which is the fifth?

Theol. His wonderfull humiliation.

Theoph. Of how many parts consisteth his Humiliation?

Theol. Of two.

Theoph. Which is the first?

Theol. In that he made himselfe of small or no reputation in respect of his deitie. Phil. 2. 7, 8. *He made himselfe of no reputation, &c, he humbled himselfe, and became obedient vnto the death, euen the death of the crosse.* But

note that we may not thinke, that this debasing of Christ came, because his diuine nature was either wasted or weakened, but because his deitie did, as it were, lay aside, and conceale his power and maiestie for a season. And as *Ireneus* saith, *The word rested, that the humane nature might be crucified, and dead.*

Theoph. Which is the second?

Theol. In that he became execrable, which is, by the Law accursed for vs. Gal. 3. 10. *Cursed is euery one, that remaineth not in all things written in the booke of the Law, to doe them.*

Theoph. Wherein appeareth this accursednes?

Theol. This accursednesse, is either inward, or outward.

Theoph. Which call you inward?

Theol. The sense of Gods fearefull anger vpon the crosse. Reu. 19. 15. *He it is, that treadeth the winepresse of the fiercenesse and wrath of Almightie God.* Esay. 53. 5. *He is grieued for our transgressions, the chastisement of our peace was vpon him, and with his stripes we were healed.*

Theoph. How appeareth this?

Theol. By those drops of blood, which issued from him, by his cryings to his Father vpon the crosse, and by sending of Angels to comfort him. Hence was it, that he so

so much feared death, which many Martyrs entertained most willingly.

Theoph. Wherein standeth his outward accursednesse?

Theol. In three degrees.

Theoph. Which is the first?

Theol. Death vpon the crosse, which was not imaginarie, but true, because blood and water issued from his heart. For seeing that water and blood gushed forth together, it is very like, the casket or coate which inuesteth the heart, called *Pericardion*, was pierced. As *Columbus* obserueth in his Anatomie, 7. booke. Ioh. 19. 34.

Theoph. Was it necessarie that he should die?

Theol. His death was necessarie, that he might confirme to vs the Testament, or couenant of grace promised for our sakes. Heb. 19. 15, 16. *For this cause is he the Mediatour of the new Testament, that through death, &c. they which were called, might receiue the promise of eternal inheritance: for where a Testament is, there must be the death of him that made the Testament, &c.* vers. 17.

Theoph. What is the second degree of his outward accursednesse?

Theol. Buriall, to ratifie the certenty of his death.

Theoph. What was the third?

Theol. Descension into hell, which we must not vnderstand, that he went locally into the place of the damned, but that for the time of his aboad in the graue he was vnder the ignominious dominion of death. Act.2.24. *Whome God hath raised vp and loosed the sorrowes of death, because it was vnpossible that hee should be holden of it.* Eph.4.9. *In that he ascended, what is it but that he also descended first into the lowest part of the earth?*

Theoph. Why was Christ vnder the dominion of Death?

Theol. It was necessary that Christ should be captiuated of death, that he might abolish the sting, that is, the power thereof. 1. Cor.15.55. *O death where is thy sting! O hell where is thy victorie!*

Thus friend *Theophilus* you haue heard of Christs maruelous passion, whereby he hath abolished both the first and second death, due vnto vs for our sinnes, the which (as we may further obserue) is a perfect ransome for the sinnes of all and euery one of the elect. 1.Tim.2.6. *Who gaue himselfe a ransome for all men.* For it was more, that Christ the onely begotten Sonne of God, yea God himselfe for a small while should beare the curse of the Law, then if the whole world should haue suffered eternall punishment.

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This also is worthie our meditation, that then a man is well grounded in the doctrine of Christs passion, when his heart ceaseth to sinne, and is pricked with the griefe of those sinnes, whereby, as with speares, hee pierced the side of the immaculate lambe of God. 1. Ioh. 3.6. *Who so sinneth, neither hath seene him, nor knowne him,* Zach. 12.10. *And they shall looke vpon him, whome they haue pierced, and they shall lament for him, as one lamenteth for his onely sonne, and be sorrie for him, as one is sorrie for his first borne.*

Theoph. You said that the second part of Christs satisfaction, was the fulfilling of the law, what is that?

Theol. That by which he satisfied Gods iustice in fulfilling the whole Lawe. Rom. 8. 3,4. *God sent his owne Sonne, that the righteousnes of the law might be fulfilled by vs.*

Theoph. How did he fulfill the law?

Theol. Partly by the holinesse of his humane nature, & partly by obedience in the workes of the Law. Rom. 8.2. *The law of the spirit of life, which is in Christ Iesus, hath freede me from the law of sinne and of death.* Matth. 3. 15. *It becommeth vs to fulfill all righteousnesse, &c.* Ioh. 17.19.

Theoph. I hope I know sufficient of the first part of Christs priesthood, to wit his satisfaction,

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the second, as I remember you called intercession what is that?

Theol. Intercession is that wherby Christ is an Aduocate, & intreater of God the Father for the faithfull. Rom. 8. 34. *Christ is at the right hand of God, and maketh request for vs.*

Theoph. To whome is Christs intercession directed?

Theol. Immediately to God the Father. 1. Ioh. 2. 1. *If any man sinne, we haue an aduocate with the Father, euen Iesus Christ, the Iust.* Now as the Father is first of the Trinitie in order, so if he be appeased, the Sonne and the holy Ghost are appeased also. For there is one and the same agreement and will of all the persons of the Trinitie.

Theoph. According to what nature is this intercession made?

Theol. Christ maketh intercession according to both natures. First, according to his humanitie, partly by appearing before his Father in heauen, partly by desiring the saluation of the elect. Heb. 9. 24. *Christ is entred into very heauen, to appeare now in the sight of God for vs.* and cap. 7. 25. *He is able perfectly to saue them that come to God by him, seeing he euer liueth to make intercession for them.* Secondly, according to his deity, partly by applying

plying the merit of his death, patly by making request by his holy spirit, in the hearts of the elect, with sighes vnspeakable. 1. Pet. 1.2. *Elect according to the fore-knowledge of the Father to the sanctification of the spirit.* Rom. 8.26. *The spirit helpeth our infirmities: for wee know not what to pray as we ought, but the spirit it selfe maketh request for vs with sighes which cannot be expressed.*

Theoph. Doth he there prostrate himselfe before his Father?

Theol. O no: wee are not therefore to imagine or surmise, that Christ prostrateth himselfe vpon his knees before his fathers throne for vs, neither is it necessarie, seeing his very presence before his father, hath in it, the force of an humble petition.

Theoph. What is the ende of Christs intercession?

Theol. That such as are iustified by his merits, should by this meanes continue in the state of grace.

Theoph. How is this done?

Theol. Christs intercession preserueth the elect, in couering their continual slips, infirmities, and imperfect actions, by an especial and continuall application of his merites: that by this meanes mans person may remaine iust, and mans workes acceptable to God.

God. 1. Ioh. 2. 2. *Hee is a reconciliation for our sinnes, and not for ours onely, but for the sinnes of the whole world.* 1. Pet. 2. 5. *Yea as liuely stones, be made a spirituall house and holy priesthood, to offer vp spirituall sacrifices acceptable to God by Iesus Christ.* Reu. 8. 3, 4. *And another Angel came and stood before the altar, hauing a golden censer, and much odours was giuen vnto him that he should offer with the prayers of all Saints vpon the golden altar, which is before the throne, and the smoke of the odours with the prayers of the Saints, went vp before God out of the Angells hand.*

Theoph. Hitherto you haue deliuered the doctrine of Christs priesthood, what followeth?

Theol. His Propheticall, and Regall offices.

Theoph. What is his Propheticall office?

Theol. That, whereby hee immediately from his father, reuealeth his word & all the meanes of saluation compriſed in the ſame. Ioh. 1. 18. *The Sonne, which is in the boſome of his Father, hee hath declared vnto you.* Ioh. 8. 26. *Thoſe things which I heare of my Father, I ſpeake to the world.* Deut. 18. 18.

Theoph. How was the word firſt reuealed?

Theol. Partly by viſions, by dreames, by ſpeech, partly by the inſtinct and motion of the holy Ghoſt. Hebr. 1. 1. *At ſundrie times, and*

And in diuers manners, God spake in olde time to our fathers the Prophets: in the last daies hee hath spoken to vs by his Sonne. 2. Pet. 1. 21. *Prophecie came not in olde time, by the will of man, but holy men of God spake, as they were moued by the holy Ghost.*

Theoph. How is it now reuealed?

Theol. The like is done ordinarily onely by the preaching of the word, where the holy Ghost doth inwardly illuminate the vnderstanding. Luk. 24. 45. *Then opened he their vnderstanding, that they might vnderstand the Scriptures.* vers. 21. 15. *I will giue you a mouth and wisedome, where against all your aduersaries shall not be able to speake, nor resist.* Act. 16. 14. *Whose heart the Lord opened, that shee attended on the things that Paul spake.*

For this cause, Christ is called the Doctor, Law-giuer, and Counsellour of his Church. Mat. 23. 10. *Be not called Doctors, for one is your Doctor, Iesus Christ.* Iam. 4. 12. *There is one Law-giuer which is able to saue, & to destroy.* Esa. 9 6. *Hee shall call his name Counsellour, &c.* Yea, he is the Apostle of our profession. Hebr. 3. 1. The Angel of the couenant. Mal. 3. 1. And the Mediatour of the new couenant. Heb. 9. 15. Therefore the soueraigne authoritie of expounding the Scripture, onely belongs to Christ: and the

Church

Church had onely the ministerie of iudgement and interpretation committed vnto her.

Theoph. What is Christs Regall or kingly office?

Theol. That whereby he distributeth his gifts, and disposeth all things for the benefit of the Elect. Psal. 2. and 110. 3 1. 2. *The Lord said vnto my Lord, sit thou on my right hand, till I make thine enemies thy footestoole.*

Theoph. What doth the execution of Christs Regall office comprehend?

Theol. His exaltation.

Theoph. What is Christs exaltation?

Theol. That by which he after his humiliation, was by litle and litle exalted to glorie; and that in sundrie respects according to both his natures.

Theoph. What is the exaltation of his diuine nature?

Theol. An apparent declaration of his diuine properties in his humane nature, without the least alteration thereof. Rom. 1. 4. *Declared mightily to bee the sonne of God, touching the spirit of sanctification by the resurrection from the dead.* Act. 2. 36. *God hath made him both Lord and Christ, whome ye haue crucified.*

Theoph. What is the exaltation of his Humanitie?

Theol.

Theol. The putting off from him his seruile condition, and all infirmities, & the putting on of such habituall gifts: which albeit they are created and finite, yet they haue so great and so marueilous perfection, as possibly can bee ascribed to any creature. The gifts of his minde, are wisedome, knowledge, ioy, and other vnspeakeable vertues of his bodie, immortalitie, strength, agilitie, brightnesse. Philip. 3. 21. *Who shall change our vile bodie, that it may be fashioned like vnto his glorious bodie.* Matth. 17. 2. *Hee was transfigured before them, and his face did shine as the sunne, and his clothes were as white as the light.* Heb. 1. 9. *God euen thy God hath annointed thee with the oyle of gladnesse aboue thy fellowes.* Eph. 1. 20, 22.

Theoph. What must I now thinke of Christs bodie?

Theol. That although it be thus glorified, yet is it still of a solide substance, compassed about, visible, palpable, and shall perpetually remaine in some certen place. Luk. 24. 39. *Behold my hands, and my feete, it is euen I, touch me, and see: a spirit hath no flesh and bones, as ye see me haue.*

Theoph. Are there any degrees of Christs exaltation?

Theol. There are three: as I. His resurrection,

rection, wherein by his diuine power hee ſubdued death, and raiſed vp himſelfe to eternall life. 2. Cor. 13. 4. *Though he was crucified concerning his infirmitie, yet liueth he through the power of God.* Matth. 28. 6. *Hee is not here, for hee is riſen, as hee ſaid, Come ſee the place where the Lord was laid.*

Theoph. To what ende did he riſe?

Theol. The ende of Chriſts reſurrection, was to ſhew that his ſatisfaction, by his paſſion and death, was fully abſolute. For one onely ſinne would haue detained the Mediatour vnder the dominion of death, though he had fully ſatisfied for all the reſt. 1. Cor. 15. 17. *If Chriſt bee not raiſed, your faith is in vaine: ye are yet in your ſinnes.* Rom. 4. 25. *Who was deliuered to death for our ſinnes, and is riſen againe for our iuſtification.*

Theoph. Which is the ſecond degree?

Theol. His aſcenſion into heauen, which is a true, local!, and viſible tranſlation of Chriſts humane nature from earth into the higheſt heauen of the Bleſſed, by the vertue and power of his deitie. Act. 1. 9. *When hee had ſpoken theſe things, while they beheld, hee was taken vp: for a cloud tooke him vp out of their ſight: And while they looked ſtedfaſtly towards heauen, as he went, beholde, two men ſtood by them in white apparell: which alſo ſaide, Yee*

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men of Galile, why stand ye gazing into heauen, this Iesus which is taken vp from you into heauē, shall come as ye haue seene him goe into heauen. Ephes. 4. 10. *Hee ascended farre aboue all the heauens.*

Theoph. To what ende did Christ ascend?

Theol. That hee might prepare a place for the faithfull, giue them the holy Ghost, and there eternall glorie. Ioh. 14. 2. *In my Fathers house are many mansions: if it were not so, I would haue tolde you: I go to prepare a place for you.* Chap. 16. 7. *If I goe not away, the Comforter will not come vnto you: but if I depart, I will send him vnto you, &c.*

Theoph. Which is the third degree?

Theol. His sitting at the right hand of God the Father, which metaphorically signifieth that Christ hath in the highest heauens actually all glorie, power, & dominion. Heb. 1. 3. *By himselfe he hath purged our sins, and sitteth at the right hand of the maiestie in the highest places.* Psal. 110. 1. *The Lord said to my Lord, sit thou at my right hand, till I make thine enemies thy footestoole,* 1. Cor. 15. 25. *Hee must reigne till he hath put all his enemies vnder his feete.* Act. 7. 55. *Hee being full of the holy Ghost, looked stedfastly into heauen, and saw the glorie of God, and Iesus standing at the right hand of God.* Mark. 20. 22.

Theoph. How many parts hath his Regall Office?

Theol. Two.

Theoph. Which is the first?

Theol. His regiment of the kingdome of heauen, part whereof is in heauen, part vpon the earth, namely, the congregation of the faithfull.

Theoph. Now in the gouernement of the Church doth Christ exercise any prerogatiues royall belonging to him aboue?

Theol. He doth, and they are two: the first is to make lawes. Iam. 4.12. *There is one Law-giuer which is able to saue and to destroy.* The second, is to ordaine his ministers. Eph. 4. 11. *He gaue some to be Apostles, others Prophets, others Euangelists, some pastours and teachers, &c.* 1. Cor. 12.28. *God hath ordained some in the Church, as first Apostles, secondly Prophets, thirdly teachers, then them that do miracles, after that the gifts of healing, helpers, gouernours, diuersitie of tongues.*

Theoph. What is Christs gouernment of the Church?

Theol. It is either his collection of it out of the world, or conseruation, beeing collected. Eph. 4.12. Psal. 10.

Theoph. What is the second part of Christs Regall Office?

Theol.

Theol. The destruction of the kingdome of darkenes. Col. 1. 13. *Who hath deliuered vs from the kingdome of darkenes.* Psal. 2. 9. *Thou shalt crush them with a scepter of iron, & breake them in pieces like a potters vessell.* Luk. 19. 27. *Those mine enemies, that would not that I should raigne ouer them, bring hither, and slay them before me.*

Theoph. What is the kingdome of darkenesse?

Theol. The whole companie of Christs enemies.

Theoph. Who is the Prince of it?

Theol. The Prince of this kingdome, & of all the members therof, is the diuel. Eph. 2. 2. *Ye walked once according to the counsell of the world, and after the Prince that ruleth in the ayre, euen the Prince that now worketh in the childrē of disobedīce.* 2. Cor. 4. 4. *The god of this world hath blinded the eyes of the infidels.* 2. Cor. 6. 15. *What concord hath Christ with Belial? or what part hath the beleeuer with the infidell?*

Theoph. Who are the members of it?

Theol. The members of this kingdome, and subiects to Satan, are his angels, and vnbeleeuers, among whome, the principall members are *Atheists*, who say in their hart, there is no God. Psal. 14. 1. And *Magitians*, who bargaine with the diuell, to accomplish their desires. 1. Sam. 28. 7. Pſ. 58. 5. *Idolatrs*,

who either adore false gods, or the true God in an Idol. 1. Cor. 10. 7, 20. *Turkes* and *Iewes* are of this bunch; so are *Heretikes*, who are such as erre with pertinacie in the foundation of religion. 2. Tim. 2. 18. *Apostates*, or reuolters from faith in Christ Iesus. Heb. 6. 6. *False christs*, who beare men in hand, they are true Christs. Matth. 24. 26. There were many such about the time of our Sauiour Christ his first comming, as *Iosephus* witnesseth, booke 20. of Iewish antiquities, the 11. 12. and 14. chapters. Lastly, that *Antichrist*, who, as it is now apparent, can be none other but the Pope of Rome. 2. Thess. 2. 3. *Let no man deceiue you by any meanes for that day shall not come, except there come a departing first, and that man of sinne bee disclosed, euen the sonne of perdition, which is an aduersarie, and exalteth himselfe against all that is called God, or that is worshipped: so that he doth sit as God in the temple of God, shewing himselfe that hee is God.* Reuel. 13. 11. *And I beheld another beast comming out of the earth, which had two hornes like the Lambe, but he spake like the dragon? And he did all that the first beast could doe before him, and he caused the earth, & them that dwell therin, to worship the beast, whose deadly wound was healed.*

Theoph. When were there first Antichrists at Rome?

Theol.

Theol. When the Bishops thereof would be entitled Vniuersall, or supreame gouernours of the whole world, but then were they complete, when they, together with Ecclesiasticall censure vsurped ciuill authoritie.

Theoph. After that Christ hath subdued all his enemies, what things shall ensue?

Theol. I. The surrendering ouer of his kingdome to God the Father, as concerning the regiment: for at that time shall cease both that ciuil regiment, and spirituall policie, consisting in word & spirit together. II. The subiection of Christ, onely in regard of his humanitie, the which then is, when the Sonne of God shal most fully manifest his maiestie, which before was obscured by the flesh, as a vaile, so that the same flesh remaining both glorious and vnited to the Sonne of God, may by infinite degrees appeare inferiour.

We may not therefore imagine, that the subiection of Christ, consisteth in diminishing the glorie of the humanitie, but in manifesting most fully the maiestie of the *Word.*

CHAP. XIX.

Concerning the outward meanes of executing the decree of election, and of the Decalogue.

Theoph. In the fifteenth chapter you spake of Gods decree, and the execution of it: in the execution you obserued three things. 1. The foundation. 2. The meanes. 3. The degrees: you haue hitherto entreated of the foundation of Election, now shew me which are the meanes?

Theol. Gods couenant, & the seale therof.

Theoph. What is Gods couenant?

Theol. His contract with man, concerning life eternall, vpon certaine conditions.

Theoph. Which are the parts of which it consisteth?

Theol. Gods promise to man, Mans promise to God.

Theoph. What is Gods promise to man?

Theol. That whereby hee bindeth himselfe to man to be his God, if he breake not the condition.

Theoph. What is mans promise to God?

Theol. That whereby he voweth his allegiance vnto his Lord, and to performe the condition betweene them.

Theoph.

Theoph. How many kindes are there of this couenant?

Theol. Two.

Theoph. Which be they?

Theol. The couenant of workes, and the couenant of grace. Ierem. 31. 31, 42, 43. *Beholde, the daies come, saith the Lord, that I will make a new couenant with the house of Israel, & with the house of Iudah, Not according to the couenant I made with their fathers, when I tooke them by the hand, to bring them out of the land of Egypt: the which my couenant they brake, although I was an husband to them, saith the Lord. But this shalbe the couenant, that I will make with the house of Israel: after those daies, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.*

Theoph. What is the couenant of workes?

Theol. The couenant of workes, is Gods couenant, made with condition of perfect obedience, & is expressed in the Morall Law.

Theoph. What is the Morall law?

Theol. That part of Gods word, which commandeth perfect obedience vnto man, as well in his nature, as in his actions, and forbiddeth the contrarie. Rom. 10. 5. *Moses thus describeth the righteousnes which is of the Law, that the man, which doth these things, shall*

loue therby. 1. Tim. 1. 5. *The end of the commandement, is loue out of a pure heart, and of a good conscience, and faith vnfained.* Luk. 16 27. *Thou shalt loue the Lord thy God, with all thine heart, with all thy soule, and with al thy strength.* Rom. 7. *We know that the law is spirituall.*

Theoph. Which are the two parts of the Law?

Theol. The Edict commaunding obedience, and the condition binding to obedience.

Theoph. What is the condition?

Theol. Eternall life to such as fulfil the Law: but to transgressours, everlasting death.

Theoph. Giue me an abridgement of the whole Law?

Theol. The Decalogue or ten commandements, is an abridgement of the whole Law, and the couenant of workes. Exod. 34. 27. *And the Lord said vnto Moses, write thou these words for after the tenour of these words, I haue made a couenant with thee, and with Israel. And was there with the Lord fourtie daies & fourtie nights, and did neither eate bread, nor drink water, & he wrote in the Tables the words of the couenant, euen the ten commaundements.* 1. King. 8 9. *Nothing was in the Arke, saue the two Tables of stone, which Moses had put there at Horeb, where the Lord made a couenant with*

the

the children of Israel, when he brought them out of the land of Egypt. Matth. 22. 40. *On these two commaundements hangeth the whole Lawe and the Prophets.*

Theoph. For the true interpretation of the Decalogue, giue me some fewe rules.

Theol. I. In the negatiue, the affirmatiue must be vnderstood: and in the affirmatiue, the negatiue.

II. The negatiue bindeth at all times, and to all times: and the affirmatiue bindeth at all times, but not to all times: and therefore negatiues are of more force.

III. Vnder one vice expressely forbidden, are comprehended all of that kinde, yea, the least cause, occasion, or entisement thereto, is as well forbidden, as that. 1. Ioh. 3. 15. *Whosoeuer hateth his brother, is a manslayer* Matth. 5. 21. to the end. Euill thoughts are condemned, as well as euill actions.

IV. The smallest sinnes are intitled with the same name, that that sinne is, which is expressely forbidden in that commaundement, to which they appertaine. As in the former places, hatred is named murther, and to looke after a woman with a lusting eye, is adulterie.

V. Wee must vnderstand euery commandement of the law so, as that we annexe this

this condition: *vnlesse God command otherwise.* For God beeing an absolute Lord, and so aboue the law, may command that which his law forbiddeth: so he commanded Isaac to be offered, the Egyptians to be spoyled, the brasen Serpent to be erected which was a figure of Christ, &c.

Theoph. How is the Decalogue described?

Theol. The Decalogue, is described in two Tables.

Theoph. What is the summe of the first Table?

Theol. That we loue God with our mind, memorie, affections, and all our strength. Matth. 22. 37. *This is the first,* (to wit, in nature and order) *and great commaundement,* (namely, in excellencie, and dignity.)

CHAP. XX.

Of the first commaundement.

Theoph. How many commaundements belong to the first Table?

Theol. Foure.

Theoph. What doth the first commaundement teach?

Theol. The first, teacheth vs to haue and choose the true God for our God.

Theoph.

Theoph. Repeate the words?

Theol. I am Iehouah thy God, which brought the out of the land of Aegypt, and out of the house of bondage. Thou shalt haue none other God, but me.

The Resolution.

Theoph. What thinke you is the intent of this preamble to the commaundements from these words, I am *to the first commaundement. Thou shalt, &c.*

Theol. If any man rather iudge, that these words are a preface to al the commãdemẽts; then a part of the first, I hinder him not: Neuertheleſſe, it is like, that they are a perſwation to the keeping of the first commandement: and that they are ſet before it, to make way vnto it: as beeing more hard to be receiued then the reſt. And this may appeare, in that the three commaundements next following, haue their ſeuerall reaſons.

Theoph. What doth the word Iehouah ſignifie?

Theol. This word ſignifieth three things:

I. Him

I. Him who of himselfe, and in himselfe, was from all eternity. Reu. 1. 8. *Who is, who was, & who is to come.* II. Him, which giueth beeing to all things, when they were not, partly by creating, partly by preseruing them. III. Him which mightily causeth that those things which he hath promised, should both be made, & continued. Exo. 6. 1. Rom. 4. 17.

Theoph. What must I gather vpon this first word?

Theol. That here beginneth the first reason of the first commandement, taken from the name of God: it is thus framed.

He that is Iehouah, must alone be thy God.
But I am Iehouah.
Therefore I alone must be thy God.

The proposition is wanting: the assumption is in these words (*I am Iehouah*) the conclusion is the commandement.

Theoph. What is meant by these words, thy God?

Theol. These are the words of the couenant of grace, Ier. 32. 33. whereby the Lord promiseth to his people, remission of sins, and eternall life. Yea these words are as a second reason of the commandements, drawn from the equalitie of that relation, which is betweene God and his people.

If I be thy God, thou againe must be my people,

and

and take me alone for thy God.

But I am thy God.

Therefore thou must be my people, and take me alone for thy God.

The assumption, or second part of this reason, is confirmed by an argument taken from Gods effects, when he deliuered his people out of Egypt, as it were, from the seruitude of a most tyrannous master.

Theoph. Did this deliuerie belong vnto the Israelites only?

Theol. No but in some sort to the Church of God in all ages: in that it was a type of a more surpassing deliuerie, from that fearefull kingdome of darknesse. 1. Cor. 10. 1, 2. *I would not haue you ignorant, brethren, that all our fathers were vnder the cloud, and all passed through the redde sea, and were all baptized vnto Moses in the cloud, and in the sea.* Colos. 1. 13. *Who hath deliuered vs from the power of darknesse, and translated vs into the kingdome of his deere Sonne.*

Theoph. Why call you them other Gods?

Theol. They are so called, not that they by nature are such, or can be, but because the corrupt, and more then diuelish heart of carnall man esteemeth so of them. Philip. 3. 19. *Whose god is their belly.* 1. Cor. 4. 4. *Whose minds the god of this world hath bewitched.*

Theoph.

Theoph. Why are these other Gods called ſtrange Gods?

Theol. In regard of that marriage that is betwixt God and his Church: For as euery man to her that is married, in regard of marriage duties muſt be a ſtranger, ſo euery other god to him that is eſpouſed to Chriſt muſt be a ſtrange God.

Theoph. What meane you by theſe words, before my Face?

Theol. That is, (figuratiuely) in my ſight or preſence, to whome the ſecret imaginations of the heart are knowne: and this is the third reaſon of the firſt commandement, as if he ſhould ſay. If thou in my preſence reiect me, it is an hainous offence: ſee therefore thou doe it not. After the ſame manner reaſoneth the Lord. Gen. 17. 1. *I am God Almightie, therefore walke vpright.*

Theoph. Which is the affirmatiue part of the commandement?

Theol. Make choiſe of Iehouah to be thy God.

Theoph. Which is the firſt duty here cõmanded?

Theol. To acknowledge God, that is, to know and confeſſe him to be ſuch a God, as he hath reuealed himſelfe to be in his word, and

and creatures, Col. 1. 10. *Increasing in the knowledge of God.* Ier. 24. 7. *And I wil giue them an heart to know me, that I am the Lord, and they shalbe my people, and I will be their God: for they shall returne vnto me with their whole heart.* In this knowledge of God must we glorie. Ier. 9. 24. *Let him that glorieth, glorie in this, that he vnderstandeth & knoweth me: for I am the Lord, which shew mercy, iudgement, and righteousnesse in the earth.*

Theoph. Which is the second dutie?

Theol. An vnion with God, whereby man is knit in heart with God. Ioſh. 23. 8. *Sticke fast vnto the Lord your God, as ye haue done vnto this day.* Act. 11. 23. *He exhorted all, that with purpose of heart, they would cleaue to the Lord.*

Theoph. How doth man cleaue vnto God?

Theol. In affiance, in loue, and feare of God.

Theoph. What is affiance?

Theol. Affiance, is that, whereby a man acknowledging the power and mercie of God, and in him, against all assaults whatsoeuer, doth stedfastly rest himselfe. 2. Chron. 20. 20. *Put your trust in the Lord your God, & ye shall be assured, beleeue his Prophets, and ye shall prosper.* Psal. 27. 1. *God is my light, and my saluation, whome should I feare? God is the strength of*

my

my life, of whome ſhould I be afraid? verſ. 3. *Though an hoſt pitched againſt me, mine heart ſhould not be afraid: though warre be raiſed againſt me, I will be ſecure.*

Theoph. What benefit reape we by this affiãce?

Theol. Patience, and alacritie in preſent perils. Pſal. 39. 19. *I ſtould haue bin dum, and not opened my mouth, becauſe thou didſt it.* 2. Sam. 16. 10. *The King ſaid: What haue I to do with you ye ſonnes of Zeruiah? If he be curſed, becauſe the Lord ſaid, Curſe Dauid, what is he that dare ſay, Why doſt thou ſo?* Gen. 45. 5. *Be not ſadde, neither grieued with your ſelues, that ye ſold me hither: for God did ſend me before you, for your preſeruation.* verſ. 8. *Now then, you ſent me not, but God himſelfe.* 2. King. 6. 16. *Feare not for they that be with vs, are moe then they that be with them.*

Theoph. Is there any other good gotten by it?

Theol. Yea, this affiance engendereth hope, which is a patient expectation of gods preſence and aſſiſtance in all things that are to come. Pſal. 37. 5. *Commit thy way vnto the Lord, and truſt in him, and he ſhall bring it to paſſe.* verſ. 7. *Wait patiently vpon the Lord, and hope in him.* Prou. 16. 3. *Commit thy worke vnto the Lord, and thy thoughts ſhalbe directed.*

Theoph. You haue ſpoken of affiance, *what is loue?*

Theol.

Theol. The loue of God is that, whereby man, acknowledging Gods goodnesse and fauour towards him, doth againe loue him aboue all things. Deut 6.5. *Thou shalt loue the Lord thy God, with all thine heart, with all thy soule, and with all thy strength.*

Theoph. Which are the markes of the true loue of God?

Theol. I. To heare willingly his word. II. To speake often of him. III. To thinke often of him. IV. To doe his will without yrkesomnesse. V. To giue bodie, and all for his cause. VI. To desire his presence aboue all, and to bewaile his absence. VII. To embrace all such things, as appertaine to him. VIII. To loue and hate that, which he loueth & hateth. IX. In al things to seeke to please him. X. To draw others vnto the loue of him. XI. To esteeme highly of such gifts and graces, as he bestoweth. XII. To stay our selues vpon his counsels reuealed in his word. Lastly, to call vpon his name with affiance.

Theoph. The third thing as you say, by which we cleaue vnto God is Feare, *what is it?*

Theol. The feare of God, is that whereby man acknowledging Gods both mercy and iustice, doth, as it were a capitall crime, feare to displease God. Psal. 103. 3. *With thee is*

mercy, that thou maiest be feared. Habac. 3. 16. *When I heard it, my belly trembled, my lips shooke at the voyce: rottennesse entred into my bones, and I trembled in my selfe, that I might rest in the day of trouble, when he commeth vp against the people to destroy them.* Psal. 4. 4. *Tremble, and sinne not.*

Theoph. What ariseth hence?

Theol. The godly mans desire, to approoue himselfe in all things to his God. Gen. 5. 22. *And Henoch walked with God, after that, &c.* Gen. 17. 1. *God said to him, I am all sufficient, walke before me, and be thou perfect.*

Theoph. These are three excellent vertues indeed, doth any other vertue arise from them?

Theol. Yea, out of these proceedeth humility, whereby a man acknowledging gods free bounty, and prostrating himselfe before him, doth ascribe vnto him all praise and glorie. 1. Cor. 1. 31. *Let him that glorieth glory in the Lord.* 1. Pet. 15. 5. *Decke your selues inwardly with lowlinesse of mind: for God resisteth the proud, and giueth grace to the humble.* vers. 6. *Humble your selues therefore vnder the mightie hand of God, that he may exalt you in due time.* 1. Chron. 29. 10, 11. *And Dauid said, Blessed be thou, O Lord God of Israel our Father for euer, and thine, O Lord, is greatnesse and power, and glorie, and victory, and praise: for all*

that is in heauen, and in earth, is thine, &c. and verſ. 14. *But who am I, and what is my people, that we ſhould be able to offer willingly on this ſort for all things come of thee, and of thine owne hand we haue giuen thee, &c.*

Theoph. Which is the negatiue, or the forbidding *part?*

Theol. Account not that as God, which is by nature no God.

Theoph. Which is the firſt ſinne here forbidden?

Theol. Ignorance of the true God, and his will, which is not onely not to know, but alſo to doubt of ſuch things, as God hath reuealed in his word. Ier. 4. 22. *My people is fooliſh, they haue not known me: they are fooliſh children, and haue none vnderſtanding: they are wiſe to doe euill, but to doe well, they haue no knowledge.* Ierem. 9 3. *They proceede from euill to worſe, and haue not known me, ſaith the Lord.*

Theoph. Which is the ſecond?

Theol. Atheiſme, when the heart denieth either God, or his attributes: as, his Iuſtice, Wiſedome, Prouidence, Preſence. Pſal. 14. 1. *The foole hath ſaid in his heart, there*

is no God. Eph. 2. 12. *Ye had no hope, and were without God in the world.* Malach. 1. 2. *I loue you, saith the Lord, yet ye say, wherein haue we spoken against thee?* verſ. 14. *Ye haue said, it is in vaine to ſerue God: and what profit is it, that we haue kept his commandements, and that we walked humbly before the Lord of hoſts?*

Theoph. Which is the third?

Theol. Errours concerning God, the perſons of the Deitie, or the attributes.

Theoph. What Hereſies are eſpecially reproued?

Theol. Helleniſme, Iudaiſme, Manicheiſme, Sabellianiſme, and Arrianiſme.

Theoph. What is Helleniſme?

Theol. The acknowledging and adoring of a multiplicity of gods. Auguſt. in his 6. booke of the Citie of God. Chap. 7.

Theoph. What is Iudaiſme?

Theol. That hereſie, which worſhippeth one God without Chriſt.

Theoph. What is Manicheiſme, or Marcianiſme?

Theol. Theſe Heretikes denie God the Father.

Theoph. What did the Sabellians denie?

Theol. The diſtinction of three perſons.

Theoph. What did the Arrians? affirme?

Theol. That Chriſt the Sonne of God, is not

not very God.

Theoph. Which is the fourth ſinne here forbidden?

Theol. To withdraw, and remooue the affections of the heart from the Lord, and ſet them vpon other things. Eſa. 29. 13. *The Lord ſaid, this people draweth nere me with their mouth, and honour me with their lippes, but their heart is farre from me.* Ier. 12. 2. *Thou art neere in their mouth, and farre from their reines.*

Theoph. How many waies is the heart withdrawne from God?

Theol. By diſtruſt in God, Heb. 10. 38. *The iuſt ſhall liue by faith, but if any withdraw himſelfe, my ſoule ſhall haue no pleaſure in him.*

Theoph. What ſinnes ariſe from this diſtruſt?

Theol. I. Impatience in ſuffering afflictions. Ier. 20. 14. *Curſed be the day wherein I was borne, and let not the day wherein my mother bare me, be bleſſed.* verſ. 15. *Curſed be the man, that ſhewed my father, ſaying, a man child is borne vnto thee, & comforted him.* v. 18. *How is it that I came forth of the wombe, to ſee labour and ſorrow, that my daies ſhould be conſumed with ſhame?* II. Tempting of God, when ſuch as diſtruſt, or rather contemne him, ſeeke ſignes of Gods truth and power. Matth. 4. 7. *Thou ſhalt not tempt the Lord thy God.* 1. Cor. 10. 6. *Neither let vs tempt God, as*

they tempted him, and were destroyed by serpents. verſ. 10. *Neither murmure ye, as some of them murmured, and were destroyed of the destroyer.* III. Desperation. Gen. 4 13. *Mine iniquitie is greater then can be pardoned.* 1. Thess. 4. 13. *Sorrow ye not, as they which haue no hope.* IV. Doubtfulnesse, concerning the truth of Gods benefits present, or to come. Psa. 116. 11. *I said in mine hast, all men are lyers.*

Theoph. Which is the second way by which the heart is withdrawne from God?

Theol. Confidence in creatures, whether it be in their strength, as Ier. 17. 5. *Cursed is the man, that hath his confidence in man, and maketh flesh his arme, but his heart slideth from the Lord* Or Riches. Math. 6. 24. *Yee can not serue God and riches.* Eph. 5. 5. *No couetous person, which is an idolater, hath inheritance in the kingdome of Christ and of God.* Or defenced places. Ier. 49. 16. *Thy feare, and the pride of thine heart hath deceiued thee, thou that dwellest in the clefts of the Rocke, and keepest the height of the hill: though thou shouldest make thy nest as high as the Eagle, I will bring thee downe from thence, saith the Lord.* Or pleasure, and dainties: to such their bellie is their God. Phil 3. 14. Or in physitions. 2. Chron. 6. 12. *And Asa in the nine and thirtieth yeere of his reigne, was diseased in his feete, and his disease was extreame,*

treame, yet hee ſought not the Lord in his diſeaſe, but to the Phyſitians. Briefly, to this place principally may be adioyned that diueliſh confidence, which Magitians, and all ſuch as take aduiſe at them, doe put in the diuel, and his workes. Leuit. 20. 6. *If any turne after ſuch as worke with ſpirits, and after ſoothſayers, to goe a whooring after them, then will I ſet my face againſt that perſon, and will cut them off from among this people.*

Theoph. Which is the third?

Theol. The loue of the creature, aboue the loue of God, Matth. 10. 37. *He that loueth father or mother more then me, is not worthy of me, and he that loueth ſonne or daughter more then me, is not worthie of mee.* Ioh. 12. 43. *They loued the praiſe of man, more then the praiſe of God.* To this belõgeth ſelfe-loue, 2. Tim. 3. 2.

Theoph. Which is the fourth?

Theol. Hatred, and contempt of God, when man flieth from God, and his wrath, when he puniſheth offences. Rom. 8. 7. *The wiſedome of the fleſh, is enmity with God.* Rom. 1. 30. *Haters of God, doers of wrong.*

Theoph. Which is the fifth?

Theol. Want of the feare of God. Pſal. 36. 1. *Wickedneſſe ſaith to the wicked man, euen in mine heart, that there is no feare of God before their eyes.*

Theoph. Which is the sixth?

Theol. Feare of the creature, more then the Creator. Reu. 21.8. *The fearefull and vnbeleeuing, shall haue their part in the lake which burneth with fire and brimstone.* Matth. 10.28. *Feare not them which kill the body, but feare him that can cast both bodie and soule into hell fire.* Ier, 10.2. *Be not afraid of the signes of heauen, though the heathen be afraid of such.*

Theoph. Which is the seuenth?

Theol. Hardnesse of heart, or carnall securitie, when a man, neither acknowledging Gods iudgements, nor his owne sinnes, dreameth he is safe from Gods vengeance, and such perils, as arise from sinne. Rom. 2. 5. *Thou after thine hardnesse, and heart that can not repent, heapest to thy selfe wrath against the day of wrath.* Luk. 21.34. *Take heede to your selues, least at any time, your hearts be oppressed with surfetting, and drunkennesse, and cares of this life, and least that day come on you as vnawares.*

Theoph. Here is indeed a Catalogue of many foule sinnes, but what do they all ioyntly engender?

Theol. Pride, whereby man ascribeth all he hath that is good, not to God, but to his owne merit, and industry, referring, and disposing them wholly vnto his owne proper credit. 1. Cor. 4.6. *That ye might learne by vs, that*

that no man presume aboue that which is written, that one swel not against another, for any mans cause. vers. 7. *For who separateth thee? or what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though thou hadst not receiued it?* Gen. 3. 5. *God doth know, that when ye shal eate thereof, your eyes shall be opened, and ye shall be as Gods, knowing good and euill.*

Theoph. Which is the highest stayre of prides ladder?

Theol. That fearefull presumption, by which many clime rashly into Gods seate of maiestie, as if they were gods. Act. 12. 22, 23. *The people gaue a shout, saying, The voice of God, and not of man: But immediately the Angell of the Lord smote him, because he gaue not glorie vnto God, so that he was eaten vp of wormes, and gaue vp the Ghost.* 2. Thess. 2. 4. *Which is an aduersarie, and exalteth himselfe against all that is called God, or that is worshipped: so that he doth sit as God in the Temple of God, shewing himselfe that he is God.*

CHAP. XXI.

Of the second commandement.

Theoph. Hitherto you haue entreated of the first commaundement, in a word, what doth it teach?

Theol.

Theol. To entertaine in our hearts, and to make choiſe of one onely God.

Theoph. What doe the other three of the firſt table concerne?

Theol. That holy profeſſion, which we muſt make towards the ſame God.

Theoph. How may this be prooued?

Theol. Becauſe firſt, it is neceſſary to make choiſe of the true God. Secondly, to make profeſſion of the ſame God.

Theoph. In the profeſſion of God what muſt we conſider?

Theol The parts thereof, and the time appointed for this profeſſion.

Theoph. Which are the parts?

Theol. The ſolemne worſhip of God, and the glorifying of him.

Theoph. What doth the ſecond commandement deſcribe?

Theol. Such holy and ſolemne worſhip, as is due vnto God.

Theoph. Which are the words of this commandement?

Theol. Thou ſhalt make thee no grauen image, neither any ſimilitude of things which

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are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth: thou ſhalt not bow down to them neither ſerue them, for I am the Lord, thy God, a ielous God, viſiting the iniquity of the fathers vpon the children, vpon the third generation, and vpon the fourth of them that hate me, and ſhew mercy vnto thouſands, vpon them that loue me and keepe my commandements.

Theoph. What meane you by the firſt words, Thou ſhalt not make?

Theol. This is the firſt part of the commandement

maundement, forbidding to make an Idol.

Theoph. What is an Idol?

Theol. Not onely a certaine representation, and image of some feigned God, but also of the true Iehouah.

Theoph. How proone you this against the Papists?

Theol. By these arguments: The first is, Deut. 4. 15, 16. *Take therefore good heede vnto your selues: for ye saw no image in the day that the Lord spake vnto you in Horeb, out of the middest of the fire, that ye corrupt not your selues, and make you a grauen image or representation of any figure: whether it be the likenes of male or female.* Out of the words vttered by Moses, a reason may be framed thus:

If ye saw no image (namely of God) ye shall make none.

But ye saw no image, onely heard a voice:

Therefore ye shall make no image of God.

The second reason: That idolatrie which the Israelites committed, the very same is prohibited in this commaundement.

But the Israelites idolatrie was the worship of God in an image, Hos. 2. 16. *At that day, saith the Lord, thou shalt call mee no more Baali, but shalt call me Ishi.*

The golden calfe was an image of God: for when it was finished, Aaron proclaimed that

that *to morrow shoulde be a feast to Iehouah.* Exodus 32. 6. And the same calfe is tearmed an idol. Act. 7. 41.

Therefore the worshipping of God in an image, is here prohibited.

Theoph. *What vnderstand you by these words,* Any grauen image?

Theol. Here the more speciall is put for the more generall, namely, a grauen image for all counterfeit meanes of Gods worship.

Theoph. *How is the first part of the commandement here illustrated?*

Theol. By a double distribution. The first is drawne from the causes. *Thou shalt not make thee an idol, whether it bee engrauen in* wood, *or* stone: *or whether it be* painted *in a table.* The second, is taken from the place: *Thou shalt not make thee an idol of things in* heauen, *as starres, and birdes: or in the* earth, *as of man, woman, beasts: or vnder the earth, as fishes.*

This place is so expounded by Moses, Deut. 4. 14. to the 20. verse.

Theoph. *What is contained in these words,* Thou shalt not bow downe to them?

Theol. The second part of the commandement, forbidding all men to fall downe before an idol. In this word, *bow downe,* is againe the speciall put for the generall: for in it is inhibited all fained worship of God.

Theoph.

Theoph. What meane you by these wordes, For I?

Theol. These words are a confirmation of this commaundement, perswading to obedience, by foure reasons.

Theoph. In what word is the first reason?

Theol. In the word [*The Lord.*] (which is strong.) God is strong, and so able to reuenge idolatrie. Heb. 10. 31.

Theoph. Wherein is the second reason?

Theol. In that God is called a *iealous* God.

Theoph. From whence is this speech taken?

Theol. From the estate of wedlocke: for God is called the husband of his Church. Esa. 54. 5. Eph. 5. 26, 27. And our spirituall worship is, as it were, a certaine marriage of our soules, consecrated vnto the Lord. Ier. 2. 2. *I remember thee with the kindenesse of thy youth, and the loue of thy marriage, when thou wentest after me in the wildernesse, in a land that was not sowne.* Heere then is another argument drawne from a comparison of things that be like. Gods people must alone worship him, because they are linked to him as a wife is to her husband, vnto whome alone shee is bound: therefore if his people forsake him, & betroth themselues vnto idols, he will vndoubtedly giue them a bill of diuorcement,

vorcement, and they shall bee no more espoused vnto him.

Theoph. Which is the third reason?

Theol. In that God is a *visiting* God, and this reason is taken from the effects of Gods anger.

Theoph. In God, what is it to visit?

Theol. Not onely to punish the children for the fathers offences, but to take notice, and apprehend them in the same faults: by reason they are giuen ouer to commit their fathers transgressions, that for them they be punished.

Theoph. What thinke you of these wordes, That hate me?

Theol. It may bee, this is a secret answer, the obiection wherof, is not here in expresse words set downe, but may bee thus framed: *What if we vse idols to inflame, & excite in vs a loue and remembrance of thee?* The answer is this by the contrarie: *You may thinke that your vse of idols kindleth in you a loue of me, but it is so farre from that, that all such as vse them cannot choose but hate me.*

Theoph. From whence is the fourth reason deriued?

Theol. From the effects of Gods mercie to such as obserue this commaundement.

Theoph. What may we here obserue?

Theol.

Theol. First, that Gods mercie exceedeth his iustice. Psal. 103. 8. *The Lord is full of compassion and mercie, slowe to anger, and of great kindenesse.* vers. 17. *The louing kindenesse of the Lord endureth for euer.* vers. 9. *He will not alway chide, neither keepe his anger for euer.* Secondly, wee may not surmise, that this excellent promise is made to euery one particularly, who is borne of faithfull parents. For godly *Isaak* had godlesse *Esau* to his sonne, and godlesse *Saul* had godly *Ionathan.*

Theoph. Which is the negatiue part of this commaundement?

Theol. Thou shalt neither worship false gods, nor the true God with false worshippe.

Theoph. What is the first thing heere forbidden?

Theol. The representation of God, by an image. For it is a lie. Habak. 2. 18. *What profiteth the image? for the maker thereof hath made it an image & a teacher of lyes.* Zach. 10. 2. *The idols haue spoken vanitie.* Ierem. 10. 8. *The stocke is a doctrine of vanitie.* The Elibet Councill in the 39. canon hath this edict:

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We thought it not meete to haue images in Churches, lest that which is worshipped and adored, should be painted vpon walls. Clement. booke 5. ad Iacob. Dom. *That serpent by others is wont to speake these words: Wee in honour of the inuisible God, are accustomed to adore visible images, the which out of all controuersie, is very false.* Aug. in his treatise vpon the 113. psal.

The image also of the Crosse and Christ crucified, ought to bee abolished out of Churches, as the brasen serpent was, 2. Kin. 18 4. *Hezekiah* is commended for breaking in pieces the brasen serpent to which the children of Israel did then burne incense. This did *Hezekiah*, albeit at the first this serpent was made by the Lords appointment. Numb. 21. 8. and was a type of Christs passion. Ioh. 3. 14. Origen in his 7. book against Celsus. *Wee permit not any to adore Iesus vpon the altars in images, or vpon Church-walles: because it is written, Thou shalt haue none other gods but me.*

Epiphanius, in that epistle, which he wrote to *Iohn*, Bishop of Ierusalem, saith, *It is against the Custome of the Church, to see any image hanging in the Church, whether it bee of Christ, or any other saint, and therfore euen with his owne hands rent he asunder the vayle, wherein such an image was painted.*

Theoph. What thinke you then of that figure or signe, which appeared to Constantine, when hee should ouercome?

Theol. It was not the signe of the crosse, (as the Papists doe triflingly imagine) but of Christs name: for the thing was made of these two greeke letters ☧ conioyned together, Euseb. in the life of Constantine, booke 1. cap. 22. 25.

Theoph. May not the Cherubims, which Salomon placed in the temple, serue for the defence of Images?

Theol. No: for they were onely in the holy of holiest, where the people could not see them. And they were types of the glorie of the Messiah, vnto whome the very Angels were subiect: the which wee haue now verified in Christ.

Theoph. But some will replie that they worship not the image, but God in the image.

Theol. Let such know, that the creature can not comprehend the image of the Creator, and if it could, yet God would not bee worshipped in it, because it is a dead thing: yea, the worke of mans hands, *not of God*: and therefore is more base then the smallest liuing creature, of the which we may lawfully say, it is the *worke of God*. This euinceth, that no kinde of diuine worshippe belongeth to an

an image, either simply or by relation, what soeuer the sophisticall schoole-men iangle to the contrarie.

If any man be yet desirous of images, he may haue at hand the preaching of the Gospel, a liuely image of Christ crucified. Gal. 3. 1. *O foolish Galatians, who hath bewitched you, that ye should not obey the truth, to whome Iesus Christ before was described in your sight, and among you crucified?* The like may be said of the two Sacraments. And that saying of *Clemens* is true, in his fifth booke of Recognit. *If you will truely adore the image of God, do good vnto man, and ye shall worshippe his true image: for man is the image of God.*

Theoph. What is the second sinne heere forbidden?

Theol. The least approbation of idolatrie. Hos. 13. 2. *They say one to another whilest they sacrifice a man, let them* kisse *the calues.*

Theoph. What is a kisse, as it is there meant?

Theol. An externall signe of some allowance of a thing, *Gen.* 48. 11.

Theoph. What may I gather hence?

Theol. That it is vnlawfull to be present at Masse, or any idolatrous seruice, though our mindes be absent. 1. Cor. 6. 20. *Yee are bought with a price, therfore glorifie God in your bodie, and in your spirits, which are Gods.* Rom.

11.4. *What saith the Scripture? I haue reserued vnto my selfe seauen thousand men, which haue not bowed the knee to Baal.* Euseb. third booke. *The Martyrs, when they were haled vnto the temples of idols, cryed out, and with a loud voice in the middes of their tortures testified, that they were not idolatrous sacrificers, but professed and constant Christians, reioycing greatly that they might make such a confession.*

Theoph. What thinke you of that of Naaman the Syrian? 2. King. 5. 17, 18.

Theol. That which may bee obiected of *Naaman* the Syrian, who worshipped in the temple of Rimmon, is thus answered, that he did it not with purpose to commit idolatrie, but to performe that ciuill obeysance, which he was wont to exhibite to the Kings maiestie.

Theoph. What further may I learne hence?

Theol. That for this cause, are vtterly forbidden all such processions, playes, and such feasts, as are consecrated to the memoriall, and honour of idols. Exod. 32. 6. *They rose vp the next day in the morning, and offered burnt offerings, & brought peace offerings: also the people sate them downe to eate and drinke, and rose vp to play.* 1. Cor. 10. 7. *Neither be ye Idolaters as some of them were, as it is written, &c.* And Paul (1. Cor. 8. 4. to the ende) earnestly dehorteth

horteth the Corinthians from sitting at table in the idols temple; albeit they *know that an idol is nothing in the world.* Tripartite historie, booke 6. chap. 30. *Certaine souldiers refused to adore, as the custome was, the banner of Iulian, in which were painted the images of Iupiter, Mercurie, and Mars: others bring againe the rewards, which they, after they had burned incense on an altar in the Emperours presence, had receiued: Crying, that they were Christians, and would liue & die in that profession: & as for their former fall, it was of ignorance: yea though they had polluted their hands with the idolatrie of the Painims, yet they kept their consciences cleane.*

Theoph. Which is the third thing forbidden heere?

Theol. All reliques and monuments of idols: for these, after the idols themselues are once abolished, must be rased out of all memorie. Exod. 23. 13. *Ye shall make no mention of the name of other gods, neither shall it bee heard out of thy mouth.* Esa. 30. 22. *And ye shall pollute the couering of the images of siluer, and the rich ornament of the images of golde, and cast them away as a menstruous cloath, and thou shalt say vnto it, Get thee hence.*

Theoph. And which is the fourth?

Theol. Societie with infidels is heere vnlawfull, (whereas Christian societie serueth

not onely to maintaine concord, but also to ioyne men in brotherly loue.)

Theoph. Which is the first branch of this societie?

Theol. Marriage with infidels. Gen. 6. 2. *The sonnes of God sawe the daughters of men, that they were faire, and they tooke them wiues of all that they liked.* Mal. 2. 11. *Iudah hath transgressed, and an abomination is committed in Israel, and in Ierusalem: for Iudah hath defiled the holinesse of the Lord, which he loued, & hath married the daughter of a strange god.* Ezra 9. 14. *Should wee returne to breake thy commaundements, and ioyne in affinitie with the people of such abomination?* 2 King. 8. 18. *He walked in the waies of the Kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did euill in the sight of the Lord.*

Theoph. Which is the second?

Theol. League in warre: namely, a mutuall confederacie, to assist one another in the same warre, and to haue one and the same enemies. And this is sundrie waies impious: I. If it bee vnlawfull to craue assistance of Gods enemies, it is likewise vnlawfull to indent with them, that wee will assist them. II. It obscureth Gods glorie, as thoughhe himselfe, either would not, or could not ayd his Church. III. It is a thousand to one, lest

leſt we be infected with their idolatrie, and other impieties. IV. It endangereth vs to be made partakers of their puniſhments. 2. Chron. 19. 2. *And Iehu the ſonne of Hanani the Seer, went out to meete him, and ſaid to King Iehoſhaphat, wouldeſt thou helpe the wicked, and loue them that hate the Lord? therefore for this thing is the wrath of the Lord vpon thee.*

Theoph. Which is the third?

Theol. Traffique: as when a man wittingly & willingly, doth, in hope to enrich himſelfe, make ſale of ſuch things, as hee knoweth, muſt ſerue to an idolatrous vſe. This condemneth all thoſe marchants, which tranſport wares to idolaters, and ſell them frankincenſe, waxe, cloath, or other ſuch things as helpe them in the ſeruice of their idols.

Theoph. Which is the fourth?

Theol. Triall of ſuites in law before Iudges which are infidels, whē Chriſtian courts may be frequented: but if they cannot, and we haue to deale with infidels, wee may appeale to infidels. 1. Cor. 9 6. *Brother goeth to law with brother, and that vnder infidels.* Act. 25. 11. *Paul appealeth to Cæſar.*

Theoph. Which is the fifth branch of this ſocietie?

Theol. The worſhipping of the beaſt, and

receiuing his marke. Reuel. 14. 9. *If any man worshippe the beast, and his image, and receiue the marke in his forehead, or in his hand,* verſ. 10. *The ſame ſhall drinke of the wine of the wrath of God.*

Theoph. Who is that Beaſt?

Theol. The Church of Rome, I meane not that olde, but this new Rome, now no better then an heretical and apoſtatical Synagogue.

Theoph. Which is the fifth ſinne forbidden heere?

Theol. Wil-worſhip, when God is worſhipped with a naked and bare good intention, not warranted by the word of God. Coloſſ. 2. 23. *Which things indeede haue a ſhew of wiſedome in voluntarie religion, and humblenes of minde, and in not ſparing the bodie: neither haue they it in eſtimation to ſatisfie the fleſh.* 1. Sam. 13. 9, 10. *And Saul ſaid, Bring a burnt offering to me, and peace offerings: and hee offered a burnt offering. And as ſoone as he had made an ende of offering the burnt offering, behold, Samuel came, and* verſ. 13. *ſaid to Saul, thou haſt done fooliſhly, thou haſt not kept the commaundement of the Lord thy God, which hee commanded thee.* Hitherto may we adde popiſh ſuperſtitions in ſacrifices; meates, holy-daies, apparell, temporarie and bead-ridden prayers, indulgences,

gences, auſtere life, whipping, ceremonies, geſtures, gate, conuerſation, pilgrimage, building of altars, pictures, Churches, and al other of that rabble.

To theſe may be added conſort in muſicke in diuine ſeruice, feeding the eares, not edifying the minde. 1. Cor. 14. 15. *What is it then? I will pray with the ſpirit, but I will pray with the vnderſtanding alſo. I will ſing with the ſpirit, but I will ſing with the vnderſtanding alſo.* Iuſtinus Martyr in his booke of Chriſtian quæſt. & Anſ. 107. *It is not the cuſtome of the churches, to ſing their meeters with any ſuch kind of inſtruments, &c. but their manner is only to vſe plaine-ſong.*

Theoph. May not monaſticall vowes bee referred to this place of wil-worſhip, againſt the ſecond commaundement?

Theol. They may: for I. they repugne the law of God: as that vnchaſte vow of ſingle life, & proud promiſe of pouertie doe plainly euince: *For he that laboureth not, muſt not eate, ſaith Paul: And it is better to marrie, then to burne in luſt ſaith the ſame Paul.* II. They are greater then mans nature can performe: as in a ſingle life, to liue perpetually chaſte. III. They diſanull Chriſtian libertie, and make ſuch things neceſſarie, as are indifferent. IV. They renue Iudaiſme. V. They

are

are idolatrous, becauſe they make them parts of Gods worſhippe, and eſteeme them as meritorious.

Theoph. Which is the ſixth ſin here forbidden?

Theol. Hypocriſie, which giueth to God painted worſhippe, that is, if you regard outward behauiour, great ſyncerities: if the inward & heartie affections, none at all. Math. 15 7. *Hypocrites, well hath Eſaias prophecyed of you ſaying, This people commeth neere mee with their mouth, and honour me with their lippes, but their heart is farre from me.* Pſal. 10. 4. *The wicked man is ſo proud, that hee ſeeketh not for God.*

Theoph. Which are the effects of Hypocriſie?

Theol. Theſe: 1. To ſeeke the pompe and glorie of the world, and by al meanes to enrich it ſelfe, notwithſtanding it make a glorious ſhew of the ſeruice of God. 2. It is ſharpe ſighted, and hath eagles eies to obſerue other mens behauiour, when in the regarding its owne, it is as blinde as a beetle. 3. To bee more curious in the obſeruation of auncient traditions, then the ſtatutes and commandements of almightie God. 4. To ſtumble at a ſtrawe, and skip ouer a blocke, that is, to omit ſerious affaires, and hunt after trifles, Matth. 23. 4. 5. To doe al things that they may be ſeene of men, Mat. 6. 5.

Theoph.

Theoph. What thinke you of popish fasting?

Theol. It is meere hypocrisie: because it standeth in the distinction of meates, and it is vsed with an opinion of merite.

Theoph. What thinke you of externall abstinence from meates?

Theol. It also is but hypocrisie, without internall and spirituall fasting from sinne, & vnlawfull desires. Esay. 58.5,6. *Is this such a fast, as I haue chosen, that a man should afflict his soule for a day, and bow downe his head as a bulrush, and lie downe in sackcloath and ashes? wilt thou call this a fasting, or an acceptable day vnto the Lord? Is not this the fasting that I haue chosen, to loose the bands of wickednesse, to take off the heauie burdens, and to let the oppressed goe free, and that ye breake euery yoke?*

Theoph. What is the seauenth thing here forbidden?

Theol. Contempt, neglect, and intermission of Gods seruice. Reu. 3.15,16. *I know thy works, that thou art neither cold nor hote: I would thou werest cold or hote. Therefore because thou art luke warme, and neither cold nor hote, it will come to passe, that I shall spew thee out of my mouth.*

Theoph. Which is the eighth?

Theol. Corrupting of Gods worshippe, and that order of gouernment, which he hath

hath ordained for his Church: the which is done, when any thing is added, detracted, or any way, against his prescript, mangled. Deut. 12. 32. *Euery thing which I commaund you, that doe: neither adde to it, nor detract from it.* This condemneth that Popish eleuation of bread in the Lords supper, and the administration of it alone to the people without wine, together with that fearefull abomination of the Masse.

Theoph. What may I learne by this?

Theol. To reiect all Popish traditions, Matth. 15. 9. *In vaine doe they worshippe me, teaching for doctrines, mens precepts.* Now it is manifest, that all popish traditions, they either on their owne nature, or others abusing of them, serue as well to superstition & false worshippe, as to enrich that couetous and proud Hierarchie: whereas the Scriptures contained in the Old and New Testament, are all sufficient, not onely to confirme doctrines, but also to reforme manners. 2. Tim. 3. 16. *The whole Scripture is giuen by inspiration of God, and is profitable to teach, to improoue, to correct, and to instruct in righteousnesse: that the man of God may be absolute, being made perfect vnto all good workes.*

Theoph. What further may I obserue?

Theol. That the Romish Hierarchie is here

here also condemned, from the parratour to the Pope: the gouernment whereof, is an expresse image of the old Romane Empire, whether we consider the regiment it selfe, or the place of the Empire, or the large circuit of that gouernment. Reu. 13. 15. *And it was permitted to him, to giue a spirit to the image of the beast, so that the image of the beast should speake, and should cause that as many as would not worship the image of the beast should be killed.*

Theoph. What is the ninth thing here forbidden?

Theol. A religious reuerence of the creature, as when we attribute more vnto it, then we ought. Reuel. 22. 8. *When I had heard and seene, I fell downe to worship before the face of the Angel, which shewed me these things. But he said vnto me, See thou doe it not: for I am thy fellow seruant.* Act. 10. 25. *As Peter came in, Cornelius met him, and fell downe at his feete, and worshipped him. But Peter tooke him vp, saying, Stand vp, for euen I my selfe am a man.*

Theoph. What vse may I make of this?

Theol. That if it be so hainous a thing, to reuerence the creature, much more to pray vnto it, whether it be Saint or Angel. Rom. 10. 14. *How shall they call vpon him, in whome they haue not beleeued.* Matth. 4. 10. *Thou shalt worship*

worshippe the Lord thy God, and him onely shalt thou serue.

Theoph. What thinke you of praying to the man Christ?

Theol. Wee may not pray vnto Christ, as he is onely man, but as he is God and man.

Theoph. Why so?

Theol. Because we direct not our prayers vnto the humanity, but to the deitie, to which the humanity is knit by an hypostaticall vnion.

Theoph. Is the inuocation of any creature vnlawfull?

Theol. It appeareth plainely so; for we must pray to them, that are able to know the secrets of the heart, and discerne the wisedome of the spirit: now none is able to doe that, but such a nature as is omnipotent. Rom. 8. 27. *He that searcheth the hearts, knoweth what is the meaning of the spirit: for he maketh request for the Saints, according to the will of God.*

Theoph. Is there then none account to be made of Saints?

Theol. Such as are Saints indeed, are to be honoured by an approbation of Gods gifts in them, and by an honourable mention of them, and also by imitation of their manners and liues, beeing as patterns for vs to walke after.

Theoph.

Theoph. What is the tenth thing here forbidden?

Theol. Worship of diuels.

Theoph. Which is the first kind of this worship?

Theol. I. Magicke, which is a mischieuous art, accomplishing wonders by Satans assistance.

Theoph. Why say you that this art doth wonders?

Theol. Because it is appropriate to God to doe miracles; for he alone both beyond, and against the course of nature, doth wonderfull things.

Theoph. May not God vse these Magitians to worke miracles?

Theol. He doth not, for the instruments which God vseth in producing miracles, are onely they, who doe in the true Church of God, make profession of the faith.

Theoph. Is there no strange power giuen to Diuels?

Theol. Yes, for albeit they cannot worke miracles, yet may they effect meruailes, or wonders, and that, not by making newa thing, which before was not at all: but rather by moouing, transporting, and applying naturall things diuersly, by causing a thinne bodie, as the ayre, to be thicke and foggie, and also by bewitching the senses of men.

Theoph.

Theoph. What is the Foundation of magicke?

Theol. A couenant with Satan.

Theoph. What is that couenant?

Theol A couenant with Satan, is such a contract, by which Magitians haue mutually to do with the diuell.

Theoph. What must I here obserue?

Theol. The originall of this mutual contract.

Theoph. How is that?

Theol. I. Satan maketh choise of such men to be his seruants, as are by nature either notorious badde persons, or very silly soules. II. Hee offereth vnto them diuerse meanes, either by other Magitians, or by some bookes written by such: Satanicall meanes, I call those, which are vsed in the producing of such an effect, to the which they, neither by any expresse rule out of Gods word, nor of their owne nature, were euer ordained. Such are concealed speeches, words of the Scripture wrested, and abused, to the great contumely and disgrace of the Lord God; holy, or rather vnholy water, siues, seales, glasses, images, bowings of the knee, and such like diuers gestures. III. When the wicked see these meanes offered vnto them, they presently are not a little glad, and assuredly beleeue, that in those

those things there is vertue to worke wōders by. IV. They declare this their Satanicall cōfidence, by their earnest desire, practising, & abusing the meanes. V. Thē the diuel is at their elbowes, being thus affected, that hee may both assist them, and in them shew diuerse trickes of his legerdemaine; because he alone doth by meanes voide of all such vertue, effect that, which his wicked instrument intended.

Theoph. What may I secondarily obserue?

Theol. Satans counterfaiting of God. He is Gods Ape, and taketh vpon him, as though he were God. I. As God hath his word, his Sacraments, and faith due vnto him: so hath the diuell his word: and to seale it vnto the wicked, he annexeth certaine signes, namely, characters, gestures, sacrifices, &c. as it were sacraments, that both hee may signifie his diuelish pleasure to his Magitians, and they againe may testifie their satanicall both obedience and confidence to him. II. As God heareth such as call vpon, trust in, and obey him: so the diuell is greatly delighted with magicall ceremonies and inuocations, because by them God is dishonoured, and he magnified: therefore, if God cut him not short, he is readie prest to assist such, as shall vse such ceremonies or

inuocations.

Theoph. You haue told me what this couenant with Satan is, which are the kinds of it?

Theol. The couenant, is either Secret, or Expresse.

Theoph. What call you the secret couenant?

Theol Secret, or implicite, when one doth not expressely compact with Satan, yet in his heart alloweth of his meanes, assuredly and vpon knowledge beleeuing, that if such meanes were vsed, there might indeede that great wonder be wrought which he desired.

Theoph. Which is the expresse couenant?

Theol. When one doth not onely put his confidence in Satan, but couenanteth with him vpon conditions, that he, giuing himselfe wholly ouer to the diuell, may againe by obseruing certaine ceremonies accomplish his desire.

Theoph. May not Magicke also be deuided into her kindes?

Theol. It may for it is either coniecturall, or operatiue.

Theoph. What is coniecturall Magicke?

Theol. Whereby things are by Satans direction prophesied of before.

Theoph. How are prophesies done?

Theol. Some are done with meanes, others without.

Theoph.

Theoph. Which are propheſies done with meanes?

Theol. The I. Soothſaying, diuination by the flying of birds. Deut. 18. 11.

II. The kind of diuination, which is, by looking into beaſts entrals. Ezech. 21. 21. *The King of Babel, &c. conſulted with idols, and looked in the liuer.*

III. Necromancie, or coniuring: by which the diuell, in the forme of ſome dead man, is ſought vnto for counſell. 1. Sam. 28. 11. *Then ſaid the woman, Whome wilt thou call vp vnto thee? And he ſaid, Call vp* Samuel *vnto me,* verſ. 13. *Then ſaid he vnto her, feare not, but what ſaweſt thou? And the woman ſaid vnto* Saul, *I ſaw gods aſcending out of the earth.* verſ. 14. *Then ſaid he vnto her, What faſhion is he of? and ſhee anſwered, An old man commeth vp lapped in a mantle. And* Saul *knew that it was* Samuel, *and he enclined his face to the ground, and bowed himſelfe. And* Samuel *ſaid to* Saul, *Why haſt thou diſquieted me, to bring me vp? Then* Saul *anſwered, I am in great diſtreſſe: for the Philiſtims make warre againſt me, &c.*

Theoph. Was not this Samuel *that true prophet of God, who annointed* Saul *King ouer Iſrael?*

Theol. He was not; for, 1. the ſoules of the Saints departed, are farre from the diuels

clawes and dominion. 2. That good *Samuel*, if it had beene he indeed, would neuer haue permitted *Saul* to worship him. 3. He saith to wicked *Saul*, To morrow shalt thou be with me, vers. 14. Neither could this be a bare illusion, and, as I may say, legerdemaine of the witch, for he plainely foretold *Sauls* destruction, which an ignorant woman could not know, much lesse durst she constantly auouch any such matter to the King. It remaineth then, that this *Samuel* was a meere illusion of Sathan.

Theoph. What is Diuining without meanes?

Theol. When such as are possessed with an vncleane spirit, vse immediately the helpe of the same spirit, to reueile secrets. Act. 16. 16. *A certaine maid hauing a spirit of diuination, met vs, which gate her master much vantage with diuining.* Esay. 94. 4. *Thy voice shalbe out of the ground, like him that hath a spirit of diuination, and thy talking shall whisper out of the dust.*

Theoph. If you haue done with Magicke Coniecturall, come to the parts of Magicke operatiue?

Theol. Magicke operatiue, hath two parts: Iugling, and Inchantments.

Theoph. What is Iugling?

Theol. That whereby, through the diuels con-

conueyance, many great & very hard matters, are in shew effected. Exod. 7. 10, 11, 12. *Aaron cast forth his rod before Pharaoh, and before his seruants, and it was turned into a serpent: Then Pharaoh called also for the wise men, and sorcerers, and those charmers also of Egypt did in like manner with their enchantments: for they cast down euery man his rod, & they were turned into serpents: but Aarons rod deuoured their rod.*

Theoph. What is enchantment?

Theol. Enchantment, or charming, is that, whereby beasts, but especially yong children and men of riper yeeres, are by Gods permission infected, poisoned, hurt, bounden, killed, and otherwise molested; or contrarily, somtimes cured of Satan, by mumbling vp some few words, making certaine characters & figures, framing circles, hanging amulets about the necke, or other parts, by hearbs, medicines, and such like trumperie, that thereby the punishment of the faithlesse may be augmented, in reposing their strength vpon such rotten staues, and the faithfull may be tried, whether they will commit the like abomination. Psal. 18. 4. *Their poison is euen like the poison of a serpent: like the deafe adder that stoppeth his eare, which heareth not the voyce of the enchanter, though he be most expert in charming.* Eccles. 10. 11. *If the*

ſerpent bite when he is not charmed, &c.

Thus haue you heard Magicke deſcribed out of Gods word, the which, how as yet, common it is, in thoſe eſpecially which are without God in the world, and whome Satan by all meanes ſtrongly deludeth, the lamentable experience which many men, and moſt places haue thereof, can ſufficiently prooue vnto vs. And ſurely, if a man wil but take a view of all popery, he ſhall eaſily ſee, that the moſt part is meere Magicke.

Theoph. What ſoould we thinke of them which make witches but melancholike perſons.

Theol. They which ſpread abroad by their writing or otherwiſe, that witches are nothing elſe, but melancholike doting women, who, through the diuels deluſion, ſuppoſe that they themſelues do that, which indeed the diuell doth alone: albeit they endeauour cunningly to cloake this ſinne, yet by the ſame meanes they may defend murther, adulterie, and what other ſinne for euer.

Theoph. What ſecondly muſt wee thinke of ſuch as conſult with Magitians?

Theol. They doe alſo worſhip the diuel: for they reuolt from God to the diuel, how ſoeuer they plaiſter vp their impietie with tempered morter, that they ſeeke Gods helpe, though by the meanes of Magitians.

gitians. 1. Sam. 28. 13. *The woman said to Saul, I saw gods ascending from the earth.* Leuit. 20. 6. *If any turne after such as worke with spirits, and after soothsayers, to goe a whoring after them, then will I set my face against that person, and will cut him off from among his people.* Esa. 8. 19, 20. *When they shall say to you, Enquire at them which haue a spirit of diuination, and at the soothsayers, which whisper & murmure. Should not a people enquire at their God? from the liuing to the dead? to the Law, and to the testimonie?*

Theoph. Which is the affirmatiue part of this commaundement?

Theol. Thou shalt worship him in spirit and truth.

Ioh. 4. 24. *God is a spirit, and they that worship him, must worship him in spirit and truth.*

Theoph. Why say you in spirit *and truth?*

Theol. Because so soone as any man beginneth to worshippe God after an ouerthwart and vnlawfull manner, hee then adoreth an idoll, howsoeuer hee seemeth to colour his impietie. *Paul* therefore Rom. 1. 23. saith, that *such as worshipped the creature, and turned the glory of the incorruptible God, to the similitude of a corruptible man, did forsake the Creator.* v. 25. and 1. Cor. 10. 20. *Those things*

which the Gentiles sacrifice, they sacrifice to diuels, and not vnto God.

Theoph. What things appertaine to this part?

Theol. Such as respect the holy and solemne seruice of God.

Theoph. Which is the first?

Theol. The true and ordinarie meanes of Gods worship: as calling vpon the name of the Lord by humble supplication, & hearty thanksgiuing: & the ministerie of the word, & Sacraments. Act. 2. 41, 42. *They that gladly receiued his word, were baptized: and the same day there were added to the Church, about three thousand soules. And they continued in the Apostles doctrine, & fellowship, & breaking of bread, & of praiers.* 1. Tim. 2. 1. *I exhort you especially, that praiers & supplications be made for al men, for Kings, & al in authority.* Act. 20. 7. *The first day of the weeke, the Disciples beeing come together to breake bread, Paul preached vnto them, readie to depart on the morrow, and continued the preaching vnto midnight.* Tertull. Apolog. cap. 39. *We come into the assemblie and Congregation, that with our prayers, as with an armie, wee might compasse God. This kinde of violence offered to God, is acceptable to him. If any man so offend, that he must be suspended from the publique place of prayer, and all holy meeting, al auncient men, that be of any account, beare rule, beeing*

ing aduanced to this honour, not by bribes, but by their good report, &c. reade the rest.

Theoph. What is the second?

Theol. An holy vse of the meanes. First, in the ministers, who ought to administer al things belonging to Gods worship, according to his word. Mat. 28.20. *Teaching them to obserue all things, which I haue commaunded.* 1. Corinth. 11.23. *I haue receiued of the Lord that, which also I haue deliuered.* Secondly, in the rest of the assemblie: whose dutie is in praying vnto God, in hearing the word preached and read, and in receiuing the Sacraments to behaue themselues outwardly in modestie, and without offence. 1 Cor. 14.40. *Let all things be done honestly, and by order.* Inwardly, they must take heede, that their hearts be well prepared to serue God. Eccles. 4.17. *Take heede to both thy feete, when thou entrest into the house of God, &c.* and chap. 5.1. *Bee not rash with thy mouth, nor let thine heart be hastie, to vtter a thing before God.*

Theoph. In the vse of the meanes, is there nothing else to be obserued?

Theol. Yes: wee must looke that wee approach neere God in confidence of his mercie, together with a contrite and repentant heart for all our sinnes. Heb. 4.2. *The word that they heard, profited not, because it was not mixed with faith in those that heard it.* Psal.

26, 6. *I will wash mine hands in innocencie, O Lord, and so come before thine altar.*

Theoph. Which is the third?

Theol. The helpes and furtherances of the true worshippe.

Theoph. How many are they?

Theol. Two.

Theoph. Which are they?

Theol. Vowes, and Fasting.

Theoph. Are they to be taken as the worship of God it selfe?

Theol. No: for we may not obtrude any thing to God, as good seruice, & as though it did binde the conscience, except hee haue ordained it for that ende and purpose.

Theoph. What is a Vowe?

Theol. A Vowe, in the new Testament, is a promise to God, with a full intent to obserue some corporall and externall duties, which a Christian hath on his owne accord, without injunction, imposed vpon himself, that he may thereby be better excited vnto repentance, meditatiō, sobrietie, abstinence, patience, and thankefulnesse towards God. Gen. 28. 20. *Then Iacob vowed a vowe, saying, If God will be with me, and will keepe mee in this iourney which I goe, and will giue mee bread to eate, and clothes to put on, so that I come againe to my fathers house in safetie: then shall the*

Lord

Lord be my God, and this ſtone which I haue ſet vp as a pillar, ſhalbe Gods houſe, and of all that thou ſhalt giue me, I will giue the tenth to thee.

Theoph. In vowing, what things muſt we obſerue?

Theol. I. We muſt not vowe that which is vnlawfull. II. Wee ought not to vowe the performance of that, which is contrarie to our vocation. III. Vowes muſt bee of that which we can do. IV. They muſt be farre from ſo much as a conceit of merit, or worſhip of God. V. We muſt ſo performe our vowes, as that they encroch not vpon Chriſtian libertie, giuen vs in Chriſt: for we are bounden to pay our vowes, no longer then the cauſes thereof either remaine, or are taken away. Deut. 23. 18. *Thou ſhalt neither bring the hire of a whore, nor the price of a dogge, into the houſe of the Lord thy God, for any vowe.* verſ. 21 *When thou ſhalt vowe a vowe vnto the Lord thy God, thou ſhalt not be ſlack to pay it: for the Lord thy God will ſurely require it of thee: But when thou abſtaineſt from vowing, it ſhall be no ſinne vnto thee, &c.* verſ. 23. Pſal. 66. 14. *I will pay thee my vowes which my lips haue promiſed.*

Theoph. What is Faſting?

Theol. Faſting, is when a man perceiuing the want of ſome bleſſing, or ſuſpecting and ſeeing

seeing some imminent calamitie vpon him-selfe, or other, abstaineth not onely from flesh for a season, but also from all delights and sustenance, that hee thereby may make a more diligent search into his owne sinnes, or offer most humble prayers vnto God, that he would withholde that, which his anger threatned: or bestow vpon vs some such good things as wee want. Matth. 9. 15. *Can the children of the marriage chamber mourne, so long as the bridegroome is with them?* 1. Cor. 7. 5. *Defraud not one another, except for a time, that ye may the better fast & pray.* Ioel. 2. 12. *Wherefore euen now, saith the Lord, ye bee turned vnto me, with all your heart, with fasting and prayer.* ver. 13. *Rent your hearts, & not your garments, and turne vnto the Lord your God: for hee is gracious and mercifull, long suffering, and of great kindnesse, that hee might repent him of this euill.* vers. 15. *Blow the trumpet in Sion, sanctifie a fast, call a solemne assemblie.* verse 16. *Gather the people, sanctifie the Congregation, gather the Elders, assemble the children, and those that suke the breasts. Let the bridegroome goe forth of his chamber, and the bride out of her bride chamber.* vers. 17. *Let the Priests the ministers of the Lord, weepe betweene the porch and the altar, and let them say, Spare thy people, O God, &c.*

Theoph.

Theoph. Deuide I pray you a Faſt into his ſeuerall kindes.

Theol. A Faſt is ſometime priuate, ſometimes publike. 2. Chron. 20. 3. *Iehoſhaphat feared, and ſet himſelfe to ſeeke the Lord, and proclaimed a Faſt throughout all Iudah.* Heſter 4.16. *Faſt ye for me, and neither eate nor drinke for the ſpace of three daies and nights. I alſo and my maides will faſt.*

Theoph. How is it deuided in regard of time?

Theol. A Faſt is either for one day alone, or for many daies together. Each of them is as occaſion ſerueth, an abſtinence frō meate at dinner alone, or ſupper alone, or both dinner and ſupper. Iudg. 20.23. *The children of Iſrael had gone vp and wept before the Lord vnto the euening, &c.* Dan. 10.3. *I Daniel was in heauineſſe for three weekes of daies, I ate no pleaſant bread, neither came fleſh nor wine in my mouth, &c.*

Theoph. Which is the fourth thing to bee obſerued in the affirmatiue part of this commaundement?

Theol. Leagues of amitie among ſuch as feare God according to his word, are lawfull: as, contracts in matrimonie, league in warre, eſpecially if the warre be lawfull, and without confidence in the power of man. 2. Chron. 19.2. Mal. 2.11.

Theoph.

Theoph. May we adde none other things now to these Leagues?

Theol. To these may bee added, that couenant which the magistrate and people make among themselues, and with God, for the preseruation of Christian religion. 2. Chron. 15. 12. *And they made a couenant to seeke the Lord God of their fathers with all their heart, and with all their soule, &c.* vers. 14. *And they sware vnto the Lord with a loud voice, and with shouting, & with trumpets, & with cornets.*

CHAP. XXII.

Of the third Commaundement.

Theoph. What doth the third commaundement concerne?

Theol. The glorifying of God in the affaires of our life, without the solemne seruice of God.

Theoph. Which is the third commandement?

Theol. Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse

leſſe that taketh his Name in vaine.

The Reſolution.

Theoph. What doth this word Name *ſignifie?*

Theol. This word properly ſignifieth Gods title; but here figuratiuely it is vſed for any thing, whereby God may be known, as men are by their names: ſoit is vſed for his word, workes, iudgements. Act. 9. 15. *He is an elect veſſell, to conuey my Name among the Gentiles.* Pſal. 8. 1. *O Lord our God, how great is thy Name through all the world? which ſetteſt thy glorie aboue the heauens.*

Theoph. What meaneth this word Take?

Theol. That is, vſurpe: and this word is tranſlated from pretious things, which may not bee touched without licence. And in truth, men, which are no better thē wormes, creeping on the earth, are vtterly vnworthy to take, or, as I may ſay, touch the ſacred Name of God with minde, or mouth: neuertheleſſe God of his infinite kindeneſſe permitteth vs ſo to doe.

Theoph. What is meant by in vaine?

Theol. Namely, for no cauſe, any matter, and vpon each light and fond occaſion.

Theoph.

Theoph. Why is this word For *added?*

Theol. In it the reason of this commaundement is taken from the penaltie annexed. He that abuseth Gods name, is guilty of sin before Gods iudgement seate: and therfore is most miserable. Psal. 32. 1,2. *Blessed is the man whose iniquitie is forgiuen, and whose sinne is couered: blessed is the man to whome God imputeth not sinne.*

Theoph. What meane you by Guiltlesse?

Theol. That is, hee shall not bee vnpunished.

Theoph. Which is the negatiue part?

Theol. Thou shalt not bereaue God of that honour that is due vnto him.

Theoph. What is included in this part?

Theol. Each seuerall abuse of any thing, that is vsed in the course of our liues, out of the solemne seruice of God.

Theoph. Which is the first abuse?

Theol. Periurie, when a man performeth not that, which he on his owne accord sware to doe. Matth. 5. 33. *Thou shalt not forsweare thy selfe, but performe thine othe to the Lord.*

Theoph. Which are the foure capitall sins in Periurie?

Theol.

Theol. I. Lying. II. False inuocation on Gods name, because a forswearer calleth on God to confirme a lie. III. Contempt of Gods threatnings, that he will most grieuously punish periurie. IV. A lye in his couenant with God, for the forswearer bindeth himselfe to God, and lieth vnto God.

Theoph. *Which is the second abuse?*

Theol. To sweare that which is false. This is to make God and the diuell both alike. Ioh. 8. 44. *Ye are of your father the diuell, &c. when he speaketh a lie, hee speaketh of himselfe, because he is a lyer, and the father of lies.* Zach. 5. 4. *It shall enter into the house of him, that sweareth falsely by my Name.*

Theoph. *Which is the third abuse?*

Theol. To sweare in common talke. Mat. 5. 37 *Let your communication bee yea, yea, and nay, nay: for whatsoeuer is more then these, commeth of euill.*

Theoph. *Which is the fourth?*

Theol. To sweare by that which is no God. Mat. 5. 34, 35. *But I say vnto you, sweare not at all, neither by heauen for it is Gods throne: neither by the earth, for it is his footestoole: neither by Hierusalem for it is the citie of the great King.* 1. King. 19. 2. *Iesabel sent a messenger to Elias, saying; Thus doe the gods, and so let them deale with me, if I by to morrow this time, make*

not thy life, as is the life of euery one of them. Ier. 32.16. *They taught my people to sweare by Baal.* Ierem. 5.7. *Thy sonnes forsake me, and sweare by them which are no gods.*

Theoph. What doth this place condemne?

Theol. That vsuall swearing by the masse, faith, and such like. Mat. 23.22. *He that sweareth by heauen, sweareth by Gods throne, and him that sitteth thereon.*

Theoph. What then thinke you of greater oathes?

Theol. For a man to sweare by Christs death, wounds, blood, and other parts of his, is most horrible: and is as much as to crucifie Christ againe with the Iewes, or account Christs members, as God himselfe.

Theoph. Which is the fifth abuse?

Theol. Blasphemie, which is a reproach against God; and the least speech, that sauoureth of contempt to his maiestie. Leuit. 24. 15, 16. *Whosoeuer curseth his God, shall beare his sinnes. And he that blasphemeth the Name of the Lord, shall be put to death,* 2. King. 19.10. *So shall ye say to the King of Iudah: let not thy God deceiue thee, in whome thou trustest, saying, Ierusalem shall not be giuen into the hand of the King of Assur. Aiax* in the Tragedie, hath this blasphemous speech, That euery coward may ouercome, if he haue God on his

his side: as for him, he can get the victorie without Gods assistance. That slie taunt of the Pope, is likewise blasphemous, wherein he calleth himselfe *the seruant of all Gods seruants:* when as in truth, he maketh himselfe lord of Lords, and God subiect to his vaine fantasie.

Theoph. Which is the sixth abuse?

Theol. Cursing our enemies: as, Goe with a vengeance: or, the diuell goe with thee: Or, our selues; as, I would I might neuer stirre: or, as God shall iudge my soule, &c. To this place wee may referre the execrations of Iob 3. Ierem. 15.

Theoph. Which is the seauenth?

Theol. To vse the Name of God carelessly in our common talke: as, when wee say, Good God! good Lord! O Iesus Ior, Iesus God! &c. Phil. 2. 10. *At the Name of Iesus, shall euery knee bow, of things in heauen, things in earth, and things vnder the earth.* Esa. 45. 23. *Euery knee shall bow vnto me, and euery tongue shall sweare by me.*

Theoph. Which is the eighth?

Theol. Abusing Gods creatures: as, when we either deride the workmanship of God, or the manner of working: againe, when we debase the excellencie of the worke, obscure Gods gifts in our brother, or discommend

ſuch meates as God hath ſent vs to eate: finally, when as we in the contemplation of any of Gods creatures, giue not him the due praiſe and glorie. 1. Cor. 10. 31. *Whether ye eate or drinke, or whatſoeuer ye doe els, ſee that ye doe all to the glorie of God.* Pſal. 19. 1. *The heauens declare the glorie of God, and the firmament ſoweth his handie worke.*

Theoph. Which is the ninth abuſe?

Theol. Lots, as when we ſearch what muſt be (as they ſay) our fortune, by dice, bones, bookes, or ſuch like.

Theoph. Why is this an abuſe of Gods name?

Theol. Becauſe we are not to vſe lots, but with great reuerence: in that the diſpoſition of them immediately commeth from the Lord, and their proper vſe is to decide great controuerſies. Prou. 16. 33. *The let is caſt into the lappe, but the whole diſpoſition thereof is in the Lord.* Prou. 18. 18. *The lot cauſeth contentions to ceaſe, and maketh a partition among the mighty.* For this cauſe the land of Canaan was diuided by lots. Ioſh. 14. and 15. cha. By which alſo both the high Prieſts, and the Kings were elected: as Saul. 1. Sam. 10. And Matthias into the place of Iudas Iſcariot. Act. 1. 23.

Theoph. Which is the tenth abuſe?

Theol. Superſtition, which is an opinion con-

conceiued of the workes of Gods prouidence: the reaſon whereof, can neither be drawne out of the word of God, nor the whole courſe of nature. As for example, that it is vnluckie for one in the morning to put on his ſhoe awry, or to put the left ſhoe on the right foote, to ſneeze in drawing on his ſhoes, to haue ſal: ſal toward him, to haue an hare croſſe him, to bleede ſome few drops of blood, to burne on the right eare. Again, that it is contrarily good lucke to find olde iron, to haue drinke ſpilled on him, for the left eare to burne, to paire our nailes on ſome one day of the weeke, to dreame of ſome certaine things. The like ſuperſtition, is to ſurmiſe that beaſts may be tamed by verſes, praiers, or the like: that the repetition of the Creede or Lords praier, can infuſe in herbs a faculty of healing diſeaſes. Deut. 18. 11. Here alſo is Palmeſtrie condemned, when by the inſpection of the hand, our fortune is foretold.

Theoph. But theſe often haue true euents?

Theol. Theſe and ſuch like, albeit they haue true euents, yet are we not to giue credence vnto them: for God permitteth them to haue ſuch ſucceſſe, that they which ſee and heare ſuch things, may be tried, and it may appeare what confidence they haue in

God. Deut. 13

Theoph. Which is the eleuenth abuſe?

Theol. Aſtrologie, whether it be in caſting of natiuities, or making of Prognoſtications.

Theoph. Why doe you diſallow this kind of Aſtrologie?

Theol. Becauſe this counterfeit art is nothing elſe, but a meere abuſe of the heauens, and of the ſtarres. 1. The twelue houſes which are the ground of al figures, are made of the fained ſignes of a ſuppoſed Zodiake, in the higheſt ſpheare commonly called the *firſt Mooueable*: & therefore to theſe houſes, a man can not truely aſcribe any influence or vertue. 2. This art ariſeth not from experience, becauſe it neuer happeneth, that the ſame poſition of all ſtarres is twiſe together obſerued: and if it were, yet could there not certen ground ariſe from thence, in that the efficacie and influence of the ſtarres is confuſedly mixed both in the ayre and in the earth, as if all hearbs were mingled together in one veſſell. 3. This art withdraweth mens mindes from the contemplation of Gods prouidence, when as they heare, that all things fall out by the motion, and diſpoſition of the ſtarres. 4. Starres were not ordeined to foretel things to come, but to diſtinguiſh

guiſh daies, moneths, and yeares. Gen. 1. 14. *Let there be lights in the firmament of the heauē, to ſeparate the day from the night: and let them be for ſignes & ſeaſons, & for daies & for yeares.* Eſa. 47. 13. *Thou art wearied in the multitude of thy counſels, let now the Aſtrologers, the ſtarre-gazers, and Prognoſticators ſtand vp and ſaue thee from theſe things, that ſhall come vpon thee.* verſe 14. *Beholde, they ſhalbe as ſtubble: the fire ſhall burne them, &c.* Dan. 2. 2. *The King commaunded to call the inchaunters, aſtrologers, ſorcerers, and Caldeans, to ſhew the King his dreames.* Act. 19. 19. *Many of them which vſed curious artes, brought their bookes, and burned them before all men.* 5. Aſtrologicall predictions are conuerſant about ſuch things, which either ſimply depend on the meere will and diſpoſition of God; and not on the ſtarres: or elſe ſuch, as depending vpon mans free-will, are altogether contingent: and therefore can neither be fore-ſeene, nor fore-tolde. 6. It is impoſſible by the bare knowledge of ſuch a cauſe, as is both common to many, and farre diſtant from ſuch things as it worketh in, preciſely to ſet down particular effects: but the ſtarres are ſuch cauſes as are both common to many, and farre diſtant from all things done vpon earth; and therefore a man can no more

ſurely fore-tell what ſhall enſue by the contemplation of the ſtarres, then hee which ſeeth an henne ſitting, can tell what kinde of chickens ſhall be in euery egge.

Theoph. Haue then the ſtarres no force in inferiour things?

Theol. Yes vndoubtedly, the ſtarres haue a very great force, yet ſuch as manifeſteth it ſelfe only in that operation which it hath in the foure principall qualities of naturall things, namely in heate, colde, moiſture, and drineſſe; and therefore in altering the ſtate, and diſpoſition of the ayre, and in diuerſly affecting compound bodies, the ſtars haue no ſmall effect. But they are ſo farre from enforcing the will to doe any thing, that they cannot ſo much as giue vnto it the leaſt inclination. Now to define how great force the ſtarres haue, it is beyond any mans reach. For albeit the effects of the ſunne, in the conſtitution of the foure parts of the yeare, are apparent to all, and the operation of the moone not very obſcure; yet the force and nature both of planets and fixed ſtarres, which are to vs innumerable, are not ſo manifeſt. Therefore ſeeing man knoweth onely ſome ſtarres, and their only operation, and not all, with their forces, it can not be that he ſhould certenly fore-tell

future things, although they did depend on the ſtarres. For what if the poſition of ſuch and ſuch certaine ſtarres, do demonſtrate ſuch an effect to enſue: may not the aſpects of ſuch as thou yet knoweſt not, hinder that, and produce the contrarie?

Theop. Is thē the vſe of Aſtrology vterly impious?

Theol. That part of Aſtrologie, which concerneth the alteration of the ayre, is almoſt all both falſe and friuolous: and therefore in a manner all predictions grounded vpon that doctrine are meere toyes, by which the ſeely and ignorant people are notably deluded. As for that other part of Aſtrologie, concerning natiuities, reuolutiōs, progreſſiōs, & directiōs of natiuities, as alſo that which concerneth election of times, & the finding again of things loſt, it is very wicked; and it is probable, that it is of the ſame brood with implicite & cloſe Magique. My reaſons are theſe: I. The word of God reckoning Aſtrologers amongſt Magitians, adiudgeth them both to one and the ſame puniſhment. II. But the Aſtrologer ſaith, hee fore-telleth many things, which, as hee ſaid, come ſo to paſſe: be it ſo: But how, I demaund? and by what meanes? Hee ſaith by arte, but that I denie. For the precepts of his arte will appeare to ſuch as reade them not

with

with a preiudicate affection very ridiculous. Whence then, I pray you, doth this curious diuiner foreshew the truth, but by an inward and secret instinct from the diuell? This is *Augustines* opinion in his 5. booke and 7. chapter of the Cittie of God. *If we weigh all those things*, saith he, *wee will not without cause beleeue, that Astrologers, when they doe wonderfully declare many truths, worke by some secret instinct of euill spirits, which desire to fill mens braines with erroneous and dangerous opinions of starry destinies, and not by any arte, derined from the inspection and consideration of the Horoscope, which in deede is none.*

Theoph. Which now is the twelfth abuse?

Theol. Popish consecration of water and salt, to restore the minde vnto health, and to chase away diuels. The reformed Missal. page 96.

Theoph. Which is the thirteenth?

Theol. To make iestes of the Scripture phrase. Esa. 66.2. *I will looke, euen to him that is poore, and of a contrite spirit, and which trembleth at my words.* Wee haue an example of such scoffing in the Tripart. hist. chapter 36. booke 6. *The heathen did grieuously oppresse the Christians, and inflicted sometimes vpon their bodies corporall punishments. The which when the Christians signified vnto the Emperour, hee*

disdained

disdained to assist them, and sent them away with this scoffe: You are to suffer iniuries patiently for so are ye commanded of your God.

Theoph. Which is the fourete enth?

Theol. Lightly to passe ouer Gods iudgements, which are seene in the world. Matth. 26.34. *Verely, verely, I say vnto thee, this night before the cocke crow, thou shalt denie me thrise.* v.35. *Peter said vnto him, Though I should dy with thee, I will not deny thee.* Luk. 13.1,2,3. *There were certaine men present, at the same season, that shewed him of the Galileans, whose blood Pilate had mingled with their owne sacrifices. And Iesus answered, and said vnto them, Suppose ye that these Galileans were greater sinners then all the other Galileans, because they haue suffered such things? I tell you nay, but except ye amend your liues, ye shall likewise perish.*

Theoph. Which is the last abuse of Gods name?

Theol. A dissolute conuersation. Matth. 5,16. *Let your light so shine before men, that they seeing your good workes may glorifie your Father which is in heauen.* 2. Sam. 12.14. *Because that by this deede, thou hast made the enemies of the Lord to blaspheme, the child that is borne vnto thee, shall surely die.*

Theoph. As you haue instructed me concerning the negatiue part of this commaundement, so now, I pray you, tell me what is the affirmatiue part?

Theol.

Theol. In all things giue God his dueglorie. 1. Cor. 10, 31.

Theoph. What is the first thing appertaining to this part,

Theol. Zeale of Gods glorie aboue all things in the world besides. Numb. 25. 8. *When Phineas the sonne of Eleazer saw it, he followed the man of Israel into his tent, and thrust them both through: to wit, both the man of Israel and the woman through her bellie.* Psal. 69. 22. *The zeale of thine house hath eaten me vp, and the reproches of the scornefull haue fallen vpon me.*

Theoph. What is the second?

Theol. To vse Gods titles onely in serious affaires, and that with all reuerence. Deut. 28. 58. *If thou wilt not keepe and doe all the words of this law (that are written in this booke) & feare this glorious & fearefull Name,* THE LORD THY God. Rom. 9. 5. *Of whome are the fathers, and of whome, concerning the flesh, Christ came, who is God ouer all, blessed for euer, Amen.*

Theoph. What is the third?

Theol. An holy commemoration of the creature, whereby we, in the contemplation and admiration of the dignity and excellencie

cie thereof, yield an approbation, when we name it, and celebrate the praise of God, brightly shining in the same. Psal. 64.9, 10. *And all men shall see it, and declare the worke of God, and they shall understand what he hath wrought: but the righteous shalbe glad in the Lord, and trust in him: and all that are vpright of heart shall reioyce.* Luk. 2, 18. 19. *And all they that heard it, wondered at the things that were told them of the shepheards. But Marie kept all these things, and pondered them in her heart.* Ier. 5.22. *Feare ye not me, saith the Lord? or will ye not be afraid at my presence, which haue placed the sands for the bounds of the sea, by the perpetuall decree, that it can not passe it, and though the waues thereof rage, yet can they not preuaile, though they roare, yet can they not passe ouer.*

Theoph. What is the fourth?

Theol. An oath, in which wee must regard; 1. How an oath is to be taken. 2. How it is to be performed.

Theoph. What must we obserue in taking an Oath?

Theol. In taking an oath, foure circumstances must be obserued.

Theoph. Which is the first circumstance?

Theol. The matter or parts of an oath: and the parts are in number foure. 1. Confirmation of a truth. 2. Inuocation of God alone,

as

as a witnesse of the truth, and a reuenger of a lie. 3. Confession that God punisheth periurie, when he is brought in as a false witnes. 4. An obligation, that we will vndergoe the punishment at Gods hand, if we performe not the condition.

Theoph. Which is the second circumstance?

Theol The forme. We must sweare, 1. truely, least we forsweare. 2. Iustly, least we commit impietie. 3. In iudgement, for feare of rashnesse. Ier. 4. 2. *Thou shalt sweare, the Lord liueth, in truth, in iudgement, and in righteousnesse.* Esa. 48. 1. *Which sweare by the Name of the Lord, and make mention of the God of Israel, but not in truth nor in righteousnes, &c.* Therfore the oath of drunken, furious, and franticke men, also oathes of children, they doe not impose an obseruation of them, that by law are no oathes.

Theoph. Which is the third circumstance of an Oath?

Theol. The end, namely to confirme some necessarie truth in question. Heb. 6. 16. *Men sweare by him that is greater then themselues: and an oath for confirmation, is among them an end of all strife.*

Theoph. What call you a necessarie truth?

Theol. I call that a necessarie truth, when some doubt, which must necessarily bee decided

cided, can none other way bee determined then by an oath: as when Gods glorie, our neighbours body or goods, or the credit of the party for whome the oath is ministred, are necessarily called into question. Rom. 1. 9. *God is my witnes (whome I serue in my spirite in the Gospell of his Sonne) that without ceasing I make mention of you.* 2. Cor. 1. 23. *I call God for a record into my soule, that to spare you, I came not as yet vnto Corinth.*

Theoph. Which then is the fourth circumstance?

Theol. The diuerse kindes or sortes of oathes. For an oath is publike, or priuate.

Theoph. What call you a publike oath?

Theol. When the Magistrate, without any perill to him that sweareth, doth vpon iust cause exact a testimonie together with an oath.

Theoph. What is a priuate oath?

Theol. That which two or more take priuately.

Theoph. Is it lawfull thus priuately to sweare?

Theol. Yes: so that it bee sparingly, and warily vsed, it is lawfull. For if in serious affaires, and matters of great importance, it bee lawfull in priuate to admitte God as a Iudge, why should he not as well be called to witnesse? Againe, the examples of holy men shew

shew the practise of priuate oathes, as not vnlawful. Iacob and Laban confirmed their couenant one with another by a priuate oath: the like did Boaz in his contract with Ruth.

Theoph. What thinke you of an Asseueration?

Theol. It may be added to this place, the which albeit it be like an oath, yet indeed is none: and is nothing els, but a constant assertion of our minde, interserting sometimes the name of a creature. Such was Christs assertion, *Verily, verily, I say vnto you.* And Pauls, *I call God to record in my spirit.* Where is both an oath and an asseueration. 1. Cor. 15.31. *By your reioycing which I haue in Iesu Christ, I die daily.* 1. Sam. 20.3. *Indeede as the Lord liueth, and as my soule liueth, there is but a steppe betweene me and death.* And surely in such a kinde of asseueration there is great equitie: for albeit it be vnlawfull to sweare by creatures, lest Gods honour and power should be attributed vnto them: yet thus far may we vse them in an oath, as to make pledges, and as it were cognisances of Gods glorie.

Theoph. How is an oath to be performed?

Theol. On this manner. If the oath made be of a lawfull thing, it must be performed, be it of much difficultie, great damage,

mage, and extorted by force of him that made it Psal. 15.4. *He that sweareth to his own hinderance and changeth not, hee shall dwell in Gods tabernacle.*

Theoph. Is this true without all exception?

Theol. No: for though I said it must bee performed, yet may the Magistrate, as it shal seeme right and conuenient, either annihilate or moderate such oathes.

Theoph. How contrarily may an oath be recalled?

Theol. If a man sweare to performe things vnlawfull, and that by ignorance, errour, or infirmitie, or any other way. For we may not adde sinne vnto sinne. 1. Sam. 25. 21. *And Dauid said, Indeed I haue kept all in vaine, that this fellow had in the wildernesse, &c.* vers. 22. *So and more also doe God vnto the enemies of Dauid: for surely I will not leaue of all that he hath, by the dawning of the day, any that passeth against the wall.* vers. 33. *Dauid said, Blessed be thy counsell, and blessed be thou, which hast kept me this day from comming to shedde blood, and that mine hand hath not saued me.* 2. Sam. 19. 23. Dauid promiseth that Shimei should not die: but 1. King. 2. 8, 9. Dauid saith to Salomon, *Though I sweare so, yet thou shalt not count him innocent, but cause his hoare head to goe downe to the graue with blood.*

Theoph. What now is the fifth thing appertaining to this part?

Theol. Sanctification of Gods creatures and ordinances, the which is a separation of them to an holy vse. And thus ought we to sanctifie our meates and drinkes, the workes of our calling, and marriage.

Theoph. Which are the meanes of this sanctification?

Theol. Gods word, and prayer. 1. Tim. 4.4. *All which God hath created is good, and nothing must be reiected, if it be receiued with thankesgiuing: for it is sanctified by the word and praier.*

Theoph. What doth the word teach vs?

Theol. By it we are instructed: first, whether God allowe:h the vse of such things, or not: secondly, we learne after what holy manner, in what place, at what time, with what affection, and to what end we must vse them. Heb. 11. 6. *Without faith it is impossible to please God.* Psal. 119. 24. *Thy testimonies are my delight, they are my counsellers.* Iosh. 23. 19. 29. 1. Sam. 15, 23.

Theoph. You said that things are also sanctified by prayer, which are the kinds of it?

Theol. Petition and thankesgiuing.

Theoph. What get we by that which you call petition?

Theol.

Theol. By it, we obteine of Gods maiestie, assistance by his grace, to make an holy vse of his creatures, and ordinances. Col. 3. 17. *Whatsoeuer ye shall doe in word or deede, doe all in the Name of the Lord Iesus, giuing thankes to God euen the Father by him.* 1. Sam. 17. 45. *Then said Dauid to the Philistim. Thou commest to me with a sword, and with a speare, and with a soield: but I come to thee in the Name of the Lord of hosts, the God of the host of Israel, whome thou hast railed vpon.* Mich. 4. 5. *We must walke in the Name of the Lord our God for euer and euer.*

Theoph. Vpon what particular occasions may we obserue prayers, to be made in Gods word?

Theol. 1. For a prosperous iourney. Act. 21. 5. *When the daies were ended, we departed, and went our way, and they all accompanied vs with their wiues and children, euen out of the citie: and wee kneeling downe on the shore, prayed, &c.* 2. For a blessing vpon meates at the table. Ioh. 6. 11. *Then Iesus tooke the bread, and when he had giuen thanks, he gaue it to his Disciples, and the Disciples to them that were set downe: and likewise of the fishes as much as they would.* Act. 27. 35. *He tooke bread, and gaue thanks to God, in presence of them all, and brake it, and began to eate.* 3. For issue in childbirth. This did Anna, 1. Sam. 1. 14. And Za-

charie, Luk. 1. 13. 4. For good ſucceſſe in buſineſſe, Gen. 24. 12. Abrahams ſeruant praied.

Theoph. What is thankes giuing?

Theol. The magnifying of Gods Name, euen the Father through Chriſt, for his grace, ayd, and bleſſing in the lawfull vſe of the creatures. Phil. 4. 6. *In al things let your requeſts be ſhewed vnto God, in prayer, and ſupplication, and giuing of thankes.* 1. Theſſ. 5. 18. *In all things giue thankes, for this is the will of God in Chriſt towards you.*

Theoph. How may we read this thankes giuing to haue beene vſed?

Theol. 1. After meate. Deut. 8. 10 *When thou haſt eaten & filled thy ſelfe, thou ſhalt bleſſe the Lord thy God, for the good land which he hath giuen thee.* 2. After the loſſe of outward wealth. Iob. 1. 21. *And Iob ſaid, Naked came I out of my mothers wombe, & naked ſhal I returne againe: the Lord hath giuen, and the Lord hath taken away, bleſſed be the Name of the Lord for euermore.* 3. For deliuerance out of ſeruitude. Exod. 18. 10. *Iethro ſaid, Bleſſed be the Lord, who hath deliuered you out of the hands of the Egyptians, & out of the hand of Pharaoh, who alſo hath deliuered the people frō vnder the hand of the Egyptiās.* 4. For childrē. Gen. 29. 35. *She conceiued againe & bare a ſon, ſaying, Now will I praiſe*

I praiſe the Lord: therefore ſhee called his name Iudah. 5. For victorie. 2. Sam. 22. 1. *And Dauid ſpake the words of this ſong vnto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hands of Saul, and ſaid, The Lord is my rocke, and my fortreſſe, &c.* 6. For good ſucceſſe in domeſticall affaires. Abrahams ſeruant, Gen. 24. 12. *bleſſed the Lord of his maſter Abraham.*

CHAP. XXIII.

Of the fourth Commandement.

Theoph. What doth the fourth commaundement concerne?

Theol. The Sabbath: namely, that holy time conſecrated to the worſhip and glorifying of God. The words are theſe.

Theoph. Which is the fourth commaundement?

Theol. Remember the ſabbath to keepe it: ſixe daies ſhalt thou labour, and doe all thy worke: but the ſeuenth

day is the Sabbath of the Lord thy God, in it thou shalt doe no manner of worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy mayd, nor thy beast, nor thy stranger that is within thy gates. For in sixe daies the Lord made the heauen and the earth, the sea and all that in them is, and rested the seuenth daie: therefore the Lord blessed the seuenth daie, and hallowed it.

The Resolution.

Theoph. What doth this word Remember *import?*

Theol.

Theol. This clause doth insinuate, that in times past there was great neglect in the obseruation of the Sabbath: and would that all degrees and conditions of men should prepare themselues to sanctifie the same: especially those that be gouernours of families, incorporations, and cities, to whom this commandement is directed.

Theoph. What meane you by to keepe holy *or to* sanctifie *it?*

Theol. To *sanctifie*, is to seuer a thing from common vse, and to consecrate the same to the seruice of God.

Theoph. Is there any thing here described?

Theol. Yea, Here are described the two parts of this commandement.

Theoph. Which is the first?

Theol. Rest from labour.

Theoph. Which is the second?

Theol. Sanctification of that rest.

Theoph. What is contained in these words, sixe daies?

Theol. These words containe a close answer to this obiection. It is much to cease from our callings one whole day. The answer (together with a first reason to inforce the sanctification of the Sabboth) is in these words, which is taken from the greater to the lesse. *If I permit thee to follow thy calling sixe*

whole daies, thou maiest well, and must leaue me onely to serue me.

But the first is true. Therefore the second.

The first proposition is wanting: the second, or assumption are these words, *Sixe daies, &c.* The conclusion is the commaundement it selfe.

Theoph. What may we heere obserue?

Theol. That God hath giuen vs free libertie to worke all the sixe daies.

Theoph. Can no man take away this freedome?

Theol. No, neuertheleſſe, vpon extraordinarie occasions, the Church of God is permitted to separate one day or more of the seuen, as neede is, either to fasting, or for a solemne day of reioycing, for some benefit receiued. Ioel. 2. 15.

Theoph. What is contained in these words the seuenth day?

Theol. The second reason of this commandement taken from the end thereof.

If the Sabbath were consecrated to God, and his seruice, we must that day abstaine from our labours.

But it was consecrated to God, and his seruice.

Therefore we must then abstaine from our labours.

The

The assumption is in these words *(the seuenth day, &c.)* where wee must note, that God alone hath this priuiledge, to haue a Sabbath consecrated vnto him: and therefore all holy daies dedicated to whatsoeuer, either Angel or Saint, are vnlawfull: howsoeuer the Church of Rome haue imposed the obseruation of them vpon many people.

Theoph. In it thou shalt doe, *what meaneth this?*

Theol. This is the conclusion of the second reason, illustrated by a distribution from the causes. *Thou, thy sonne, thy daughter, thy seruant, thy cattell, thy stranger, shall cease that day from your labours.*

Theoph. What meane you by any worke?

Theol. That is, any ordinarie worke of your callings, and such as may bee done the day before, or left well vndone till the day after.

Theoph. Is this rule without exception?

Theol. No: for all this, we are not forbidden to performe such workes, euen on this day, as are both holy & of present necessity.

Theoph. Shew me some kindes of such works?

Theol. Such are those workes which doe vpon that day preserue and maintaine the seruice and glorie of God, as 1. a Sabbath daies

daies iourney. Act. 1. 12. *Which is now Hierusalem, containing a Sabbath daies iourney.* 2. The killing & dreſſing of ſacrificed beaſts in the time of the law. Mat. 12. 5. *Haue ye not read in the law, how that on the Sabbath daies, the Prieſts in the Temple breake the Sabbath, and are blameleſſe?* 3. Iourneies vnto the Prophets, and places appointed vnto the worſhip of God. 2. Kin. 4. 23. *Hee ſaid, Why wilt thou goe to him this day? it is neither newe moone, nor Sabbath day.* Pſal. 84. 7. *They goe from ſtrength to ſtrength, till euery one appeare before God in Zion?*

Such alſo are the workes of mercie, whereby the ſafetie of life or goods is procured: as that which Paul did. Act. 20. 9. *As Paul was long preaching, Eutychus ouercome with ſleepe, fell downe from the third loft, and was taken vp dead: But Paul went downe & laid himſelfe vpon him, and embraced him, ſaying, Trouble not your ſelues: for his life is in him.* verſ. 12. *And they brought the boy aliue, & they were not a little comforted.* 2. To help a beaſt out of a pit. Luk. 14. 5. *Which of you ſhall haue an oxe, or an aſſe fallen into a pitte, and will not ſtraitway pull him out on the Sabbath day?* 3. Prouiſion of meate and drinke. Math. 12. 2. *Ieſus went through the corne on the Sabbath day, and his diſciples were an hungred, and began*

to

to plucke the eare of corne, and to eate. In prouision, we muſt take heede that our cookes, & houſhold ſeruants breake not the Sabbath. The reaſon of this is framed from the leſſer to the greater, out of that place. 2. Sam. 25. 15. *Dauid longed, and ſaid, Oh that one would giue me to drinke of the water of the well of Bethlehem, which is by the gate.* verſe 16. *Then the three mightie brake into the hoſt of the Philiſtims, and drew water out of the well of Bethlehem that was by the gate, and tooke & brought it to Dauid, who would not drinke thereof, but powred it for an offering vnto the Lord.* verſe 17. *And ſaid, O Lord bee it farre from mee, that I ſhould doe this: is not this the blood of the men, that went in ieopardie of their liues? therefore would hee not drinke.* The reaſon ſtandeth thus: If Dauid would not haue his ſeruants aduenture their corporall liues for his prouiſion, nor drinke the water when they had prouided it: much leſſe ought wee, for our meates, to aduenture the liues of our ſeruants. 4. Watering of cattell. Mat. 12. 11. *The Lord anſwered, and ſaid, Thou hypocrite, will not any of you on the Sabbath daies, looſe his oxe or aſſe out of the ſtable, and bring him to the water?* Vpon the like preſent and holy neceſſitie, Phiſitians, vpon the Sabbath day, may take a iourney to viſite the diſeaſed,

Mari-

Mariners their voyage, Sheepheards may tend their flocke, and Midwiues may helpe women with childe. Mar. 2. 27. *The Sabbath was made for man, and not man for the Sabbath.*

Theoph. Why is this added, within thy gates?

Theol. This word *gate,* signifieth by a figure, iurisdiction and authoritie. Matth. 16. 18. *The gates of hell shall not ouercome it.* Let this bee a looking-glasse, wherein all inholders, & intertainers of strangers may looke into thēselues, & behold what is their duty.

Theoph. What is comprised in these words, For in sixe daies?

Theol. The third reason of this commandement from the like example.

That which I did, thou also must doe,
But I rested the seuenth day & hallowed it:
Therefore thou must doe the like.

Theoph. How did God, and how doe men sanctifie the Sabbath?

Theol. God sanctified the Sabbath when he did consecrate it to his seruice; men sanctifie it, when they worship God in it.

Theoph. What may we consider in this place?

Theol. How farre the Sabbath is ceremoniall, and how farre it is morall.

Theoph. How farre is it ceremoniall?

Theol. The Sabbath is ceremoniall, *in* respect of the strict obseruation thereof, which

which was a type of the internall ſanctification of the people of God, and that is, as it were, a continuall reſting from the worke of ſinne. Exod. 31.13. *Speake thou alſo vnto the children of Iſrael, and ſay, Notwithſtanding keepe ye my Sabbath: for it is a ſigne betweene me and you in your generation, that ye may know that I the Lord doe ſanctifie you.* The ſame is recorded. Ezech. 20.12.

Theoph. What elſe did the ſtrict reſt of the Sabbath ſignifie?

Theol. It ſignified alſo that bleſſed reſt of the faithfull, in the kingdome of heauen. Eſay 66.23. *From moneth to moneth, and from Sabbath to Sabbath, ſhall all fleſh come to worſhip before me, ſaith the Lord.* Heb. 4.8,9,10. *If Ieſus had giuen them a reſt, &c.*

Theoph. Is the Sabbath now other way ceremoniall?

Theol. The Sabbath is likewiſe ceremoniall, in that it was obſerued the ſeuenth day after the creation of the world, and was then ſolemnized with ſuch ceremonies. Numb. 28.9. *But on the Sabbath day ye ſhall offer two lambs of a yeare olde without ſpot, and two tenth deales of fine floure for a meate offring mingled with oyle, and the drinke offering thereof.* 10. *This is the burnt offering of euery Sabbath, beſide the continuall burnt offering and drinke offering thereof.*

Theoph.

Theoph. What are we now to thinke of the ceremonie of the Sabbath?

Theol. That in the light of the Gospell, and the Churches professing the same, the ceremonie of the Sabbath is ceased. Col. 2. 16. *Let no man condemne you in meat & drinke, or in respect of an holy day, or of the new moone, or of the Sabbath.* 17. *which are but shadowes of things to come, but the body is Christ.*

Theoph. How came the Sabbath to be altered, from the Iewes saturday, to our Sunday, or the Lords day?

Theol. The obseruation of the Sabbath was translated by the Apostles from the seuenth day, to the day following. Act. 20. 7. *The first day of the weeke, the Disciples being come together to breake bread, Paul preached to them.* 1. Cor. 16. 1, 2. *Concerning the gathering for the Saints, as I haue ordained in the Churches of Galatia, so doe ye also, euery first day of the weeke, let euery one of you put aside by himselfe, and lay vp, as God hath prospered him, that then there be no gatherings when I come.*

Theoph. How may we here call this day?

Theol. This day, by reason that our Sauiour did vpon it rise againe, is called the Lords day. Reuel. 1. 10. *I was rauished in the spirite on the Lords day.*

Theoph. Was this day obserued of the succeeding ages?

Theol.

Theol. The obſeruation of the Sabbath thus conſtituted by the Apoſtles, was neuertheleſſe neglected of thoſe Churches which ſucceeded them, but after was reuiued and eſtabliſhed by Chriſtian Emperours, as a day moſt apt to celebrate the memorie of the creation of the world, and to the ſerious meditation of the redemption of mankind. *Leo* and *Anton. Edict.* of holy daies.

Theoph. How is the obſeruation of the ſabbath morall?

Theol. In as much as it, as a certaine ſeuenth day, preſerueth and conſerueth the miniſterie of the word, & the ſolemne worſhippe of God, eſpecially in the aſſemblies of the Church.

Theoph. Are we then to reſt vpon our ſabbath as the Iewes did vpon theirs?

Theol. Yea, in this reſpect we are vpon this day, as wel inioyned a reſt from our vocations, as the Iewes were. Eſay. 58. 13. *If thou turne away thy foote from the Sabbath, from doing thy will on mine holy day, and call my Sabbath a delight, to conſecrate it, as glorious to the Lord, and ſhalt honour him, not doing thine owne waies, &c,*

Theoph. How els may we thinke it morall?

Theol. In that it freeth ſeruants and cattell from their labours, which on other daies

daies doe seruice vnto their owners.

Theoph. Which is the affirmatiue part?

Theol. Keepe holie the Sabbath daie.

Theoph. How doe we this?

Theol. If wee cease from the workes of sinne, and our ordinarie calling: performing those spirituall workes, which are commaunded in the second and third commaundement.

Theoph. Which is the first of these Sabbath daies workes?

Theol. To arise earely in the morning, that so we may prepare our selues to the better sanctifying of the Sabbath ensuing. This preparation consisteth in priuate prayers, and taking account of our seuerall sinnes. Mark. 1.35. *In the morning very earely before day, Iesus arose and went into a solitarie place, and there prayed. The day following was the Sabbath, when hee preached in the Synagogues.* 39. Exod. 32.5,6. *Aaron proclaimed, saying, To morrow shall be the holy day of the Lord: So they rose vp the next day earely in the morning.* Eccl. 4. vers. last. *Take heed to thy feete when thou entrest into the house of God.*

Theoph. Which is the second?

Theol.

Theol. To be present at publike assemblies, at ordinarie houres, there to heare reuerently and attentiuely the word preached and read, to receiue the Lords Supper, and publikely with the Congregation, call vpon and celebrate the Name of the Lord. 1. Tim. 1. 1,2,3. Act. 20. 7. 2. King 4. 22,23. Act. 13. 14,15 *When they departed from Perga, they came to Antiochia, a cittie of Pisidia, and went into the Synagogue on the Sabbath day, and sate downe. And after the lecture of the Law & Prophets the rulers of the Synagogue sent vnto them, saying, Ye men and brethren, if ye haue any word of exhortation for the people, say on.*

Theoph. Which is the third?

Theol. When publike meetings are dissolued, to spend the rest of the Sabbath in the meditation of Gods word, and his creatures. Psal. 29. from the beginning to the ending. Act 17. 11. *These were also more noble men, then they which were at Thessalonica, which receiued the word with all readinesse, and searched the Scriptures daily whether those things were so.*

Theoph. Are there none other Sabbath daies workes?

Theol. Wee must also exercise then the workes of charitie: as, to visite the sicke, giue almes to the needie, admonish such as fall,

reconcile such as are at iarre and discord amongst themselues, &c. Nehem. 8. 12. *Then all the people went to eate and to drinke, and to send away part, and to make great ioy.*

Theoph. Which is the negatiue part?

Theol. Pollute not the Sabbath of the Lord. And this is a grieuous sinne. Matth. 24. 20. *Pray that your flight bee not in winter, nor on the Sabbath-day.* Lament. 1. 7. *The aduersaries saw her, and did mocke at her Sabbaths.* Leuit. 19. 30. *Yee shall keepe my Sabbath, and reuerence my Sanctuarie, I am the Lord.*

Theoph. Which is the first thing forbidden in this part?

Theol. The workes of our calling, wherein if we doe ought, it must bee altogether in regard of charitie, and not in regard of our owne priuate commoditie.

Theoph. Which is the second?

Theol Vnnecessarie iourneies. Exod. 16. 29. *Tarrie euery man in his place, let no man goe out of his place the seuenth day.* By this reason, the maister of the familie must that day remaine at home, to sanctifie the Sabbath with his household.

Theoph. Which is the third?

Theol.

Theol. Faires vpon the Sabbath day. Nehem. 3. 19. *When the gates of Ieruſalem began to be darke before the Sabbath, I commanded to ſhutte the gates, and charged that they ſhould not be opened till after the Sabbath, and ſome of my ſeruants ſet I at the gate, that there ſhould no burden bee brought in on the Sabbath day.* read verſ. 15, 16, 17, 18.

Theoph. Which is the fourth?

Theol. All kinde of husbandrie, as plowing, ſowing, reaping, mowing, bringing home harueſt, and other the like. Exod. 34. 21. *In the ſeaueneth day ſhalt thou reſt, both in earing time, and in harueſt ſhalt thou reſt.*

Theoph. Which is the fifth?

Theol. To vſe ieſtes, ſports, banketting, or any other thing whatſoeuer, which is a meanes to hinder, or withdraw the minde from that ſerious attention, which ought to be in Gods ſeruice: for if the workes of our calling muſt not bee exerciſed, much leſſe theſe, whereby the minde is as well diſtracted from Gods ſeruice, as by the greateſt labour.

Theoph. Which is the ſixth?

Theol. An externall obſeruation of the Sabbath, without an internall regard of godlineſſe. Eſa. 1. 14, 15. *My ſoule hateth your new moones, and your appointed feaſts: they are*

a burthen vnto me, I am wearie to beare them: And when you shall stretch forth your hands, I will hide mine eyes from you, and though you make many prayers, I will not heare: for your hands are full of blood. 2. Tim. 3. 5. *Which haue a shew of godlinesse, but denie the force thereof, such therefore auoid.*

Theoph. Which is the last thing heere forbidden?

Theol. The manifest prophanation of the Sabbath, in pampering the bellie, surfeting, adulterie, and other like prophanenes, which is nothing els, but to celebrate a Sabbath to the diuell, and not to God.

CHAP. XXIV.

Of the fifth Commaundement

Theoph. Hitherto you haue spoken of the commaundements of the first table, concerning the loue of God; what doth the second table containe?

Theol. The loue of our neighbour. Rom. 13. 9. *Thou shalt not commit adulterie, thou shalt not kill, thou shalt not steale, thou shalt not beare false witnesse, thou shalt not couet: and if there be any other commaundement, it is briefely comprehended in this saying, namely, thou shalt loue thy neighbour as thy selfe.*

Theoph.

Theoph. Who is our neighbour?

Theol. Euery one, which is of our owne flesh. Esa. 58.7. *When thou seest the naked, couer him, and hide not thy selfe from thine owne flesh.*

Theoph. How must we loue him?

Theol. The maner of louing, is so to loue our neighbour as our selues, to wit truly and syncerely? when as contrarily, the true manner of louing God, is to loue God without measure.

Theoph. How many commaundements containeth the second table?

Theol. Sixe: whereof the first, and in the order of the tenne Commaundements, the fifth, concerneth the preseruation of the dignitie and excellencie of our neighbour.

Theoph. Which are the words of this commaundement?

Theol. Honour thy father & thy mother, that they may prolong thy daies in the land, which the Lord thy God giueth thee.

Theoph. What meaneth this word Honour?

Theol. This word, by the figure, ſignifieth all that dutie, whereby our neighbours dignitie is preſerued, but eſpecially our ſuperiours.

Theoph. Whence proceedeth this dignitie?

Theol. In that euery man beareth in him ſome part of the image of God, if we reſpect the outward order & decencie, which is obſerued in the Church and common-wealth.

Theoph. As for example?

Theol. In the Magiſtrate there is a certaine image of the power and glorie of God. Dan. 2. 37. *O King, thou art a King of kings: for the God of heauen hath giuen thee a kingdome, power, and ſtrength, and glorie* Hence is it, that Magiſtrates are called Gods. Pſal. 82. 1. In an olde man, is the ſimilitude of the eternity of God: in a father, the likeneſſe of his fatherhood Matth. 23. 9. *And call no man your father vpon the earth, for there is but one, your Father which is in heauen.* In a man, is the image of Gods prouidence and authoritie. 1. Cor. 11. 7. *For a man ought not to couer his head, becauſe he is the image of the glory of God: but the woman is the glorie of her husband.* Finally, in a learned man, is the likenes of the knowledge & wiſedome of God. Now therefore that perſon, in whom euen the leaſt title of the image of God appeareth, is to be honoured & reuerenced.

Theoph.

Theoph. What is meant by, thy Father?

Theol. By a figure, we must here vnderstand, all those that are our superiours: as, parents, and such like of our kindred, or alliance which are to vs instead of parents, Magistrates, Ministers, our Elders, & those that doe excell vs in any gifts whatsoeuer. The Kings of Great were called *Abimelech*, my father the King. Gen. 20 2. Gen. 45. 8. *God hath made me a father vnto Pharoah, and lord ouer all his house.* 1. Cor. 4. 15. *For though ye haue ten thousand instructours in Christ, yet haue ye not many fathers: for in Christ Iesus I haue begotten you.* 2. King. 5. 13. *But his seruants came, and spake vnto him, and said, Father, if the Prophet had commanded thee a great thing, wouldest thou not haue done it?* 2. King. 2. 12. *And Eliso saw it, and he cried, My father, my father, the charet of Israel, and the horsemen thereof.*

Theoph. Why saith God, and thy mother?

Theol. This is added, lest we should despise our mothers, because of their infirmities, Prou. 23. 22. *Obey thy father which hath begotten me, & despise not thy mother when she is old.*

Theoph. What must this put vs in minde of?

Theol. To performe due honour to our stepmothers and fathers in law, as if they were our proper and natural parents. Ruth.

3.1 and 5. *Afterward Naomi her mother in law said vnto her, My daughter, shall not I seeke rest for thee, that thou maiest prosper? And she answered her, All that thou biddest me, I will do.* Exod. 18.17. *But Moses father in law said vnto him, The thing which thou doest, is not well.* 19. *Heare now my voyce, I will giue thee counsell, and God shall be with thee.* 24. *So Moses obeyed the voyce of his father in law, and did all that he had said.* Mich.7.6. *For the sonne reuileth the father, the daughter riseth vp against her mother, the daughter in law against her mother in law.*

Theoph. You doe not reade, as commonly it is read, that thy daies may be prolonged, but that they may prolong thy daies, *why say you so?*

Theol. Parents are said to prolong the liues of their children, because they are Gods instruments, whereby their childrens liues are prolonged: for oftentimes the name of the action is attributed to the instrument, wherewith the action is wrought. Luk.16.9. *Make you friends with the riches of iniquitie, that when ye shall want, they may receiue you into euerlasting habitations.* 1. Tim.4 16. *For in doing so, thou shalt both saue thy selfe, and them that heare thee.*

Theoph. How els doe parents prolong their childrens daies?

Theol. First, in commanding them to walke

walke in the waies of the Lord, by exercising iustice and iudgement. Gen. 18. 19. For beeing become godly, they haue the promise both of this life, and the life to come. 1. Tim. 4. 8.

Secondly, by their prayers made in the behalfe of their children. Hereby it plainely appeareth, that the vsuall custome of children saluting their parents, to aske them their blessing, is no light or vaine-thing.

Theoph. *What further may we note out of these words?*

Theol. The reason to moue vs to the obedience of this commaundement, is drawn from the end, which reason is also a promise, yet a speciall promise. Eph. 6. 2. *Honour thy father and thy mother, which is the first commaundement with promise.*

Theoph. *Why doe you say speciall?*

Theol. Because the promise of the second commaundement is generall, and belongeth to all the rest of the commaundements.

Theoph. *How doth God thus promise long life?*

Theol. Not absolutely, but so farre as it is a blessing. Eph. 6. 3. *That it may be well with thee, and that thou maiest liue long on earth,* For we must thinke that long life is not alway a blessing, but that sometime it is better to die then

then to liue. Esay. 57. 1. *The righteous perisheth, and no man considereth it in heart: and mercifull men are taken away, and no man vnderstandeth that the righteous is taken away from the euill to come.*

Theoph. What if the contrarie fall out?

Theol. If at any time the Lord giueth a short life to obedient children, he rewardeth them againe with eternall life in heauen; and so the promise faileth not, but changeth for the better.

Theoph. What is the affirmatiue part of this commandement?

Theol. Preserue the dignitie of thy neighbour.

Theoph. Which is the first thing commanded vnder this part?

Theol. Reuerence towards all our superiours.

Theoph. What actions belong to this reuerence of all superiours.

Theol. 1. Reuerently to rise vp before any man which passeth by vs. Leuiticus 19. 32. *Rise vp before the hoarehead, and honour the person of the old man, and dread thy God: I am the Lord.* 2. To meete him that commeth towards

wards vs. Gen. 18. 2. *And he lifted vp his eies, and looked: and lo, three men ſtood by him, and when he ſaw them, he ranne to meete them from the tent doore.* 1. King. 2. 19. *When Bethſheba came to ſpeake to King Salomon, the King roſe to meete her, and bowed himſelfe vnto her.* 3. To bow the knee. Mark. 10. 17. *And when he was gone out of the way, there came one running, and kneeled to him.* Gen. 18. 2. *He ranne to meete them, and bowed himſelfe to the ground.* 4. To ſtand by thoſe that ſit downe. Gen. 18. 8. *And he tooke butter, & milke, and the calfe that he had prepared, and ſet before them, and ſtood himſelfe by them vnder the tree, & they did eate.* Exod. 18. 13. *Now on the morrow, when Moſes ſate to iudge the people, the people ſtood about Moſes from Morning vnto Euen.* To giue the chiefe ſeat. 1. King. 2. 19. *And he ſate downe on his throne, and he cauſed a ſeate to be ſet for the Kings mother, and ſhe ſate downe at his right hand.* Luk. 14. 7, 8, 9. *He ſpake alſo a parable vnto the gheſts, when he marked how they choſe out the chiefe roomes, and ſaid vnto them, When thou ſhalt be bidden of any man to a wedding, ſet not thy ſelfe downe in the chiefeſt place, leaſt a more honourable man then thou be bidden of him, and he that bade both him and thee, come and ſay to thee, Giue this man roome, and thou then begin with ſhame to take the loweſt roome.*

Gen.

Gen. 43.33. *So they ſate before him, the eldeſt according to his age, and the yongeſt according to his youth, and the men marueiled among themſelues.* 5. To let our ſuperiours ſpeake before vs. Iob. 32. 6, 7, 17. 6. To keepe ſilence in courts and iudgement places, vntill we be bidden to ſpeake. Act. 24 10. *Then Paul, after that the gouernour had beckened vnto him that he ſhould ſpeake, anſwered.* 7. To giue them ſuch their right and iuſt titles, as declare our reuerence when wee ſpeake vnto them. 1. Pet. 3. 6. *As Sarah obeyed Abraham, & called him lord: whoſe daughters ye are, whiles ye do well.* Mat. 10. 17. *Good Maſter, what ſhall I do, that I may poſſeſſe eternall life?* 20. *Then he anſwered, and ſaid vnto him, Maſter, all theſe things haue I obſerued from my youth vp.* 1. Sam. 1. 14. 15. *And Eli ſaid vnto her, How long wilt thou be drunken? Put away thy drunkennеſſe from thee: then Hannah anſwered, and ſaid, Nay my lord, but I am a woman troubled in ſpirit: I haue dranke neither wine nor ſtrong drinke.*

Theoph. What duty owe we to our ſuperiours in authority?

Theol. Firſt, obedience to their commandements. Rom. 13. 1. *Let euery ſoule be ſubiect to the higher power.*

Theoph. What may vrge vs to this obedience?

Theol. We are to be admoniſhed to obedience,

dience, becauſe euery higher power is the ordinance of God, and the obedience which we performe to him, God accepteth it as though it were done to himſelfe and to Chriſt. Rom. 13. 2. *Whoſoeuer therfore reſiſteth the power, reſiſteth the ordinance of God, and they that reſiſt, ſhall receiue to themſelues iudgement.* Coloſſ. 3. 23. *And whatſoeuer ye do, do it hartely as vnto the Lord, and not vnto them.* 24. *Knowing that of the Lord ye ſhall receiue the reward of the inheritance: for ye ſerue the Lord Chriſt.*

Theoph. How is obedience to be performed to our ſuperiours?

Theol. With diligence and faithfulnes. Gen. 24. 2. *Abraham ſaid vnto his eldeſt ſeruant of his houſe, which had the rule ouer all that he had: Put now thy hand vnder my thigh, and I wil make thee ſweare by the Lord God of heauen, and God of the earth, that thou ſhalt not take a wife vnto my ſonne of the daughters of the Cananites, among ſt whom I dwell.* 10. *So the ſeruant tooke ten Camels of his maſter, and departed.* 12. *And he ſaid, O Lord God of my maſter Abraham, I beſeech thee ſend me good ſpeed this day, and ſoew mercy vnto my maſter Abraham.* 33. *Afterward the meate was ſet before him, but he ſaid, I will not eate, vntil I haue ſaid my meſſage: And Laban ſaid, Speake on.* 56. *But he ſaid Hinder me not, ſeeing the Lord hath proſpered*

my

my iourney: send me away, that I may goe to my master. Gen. 31, 38. This twentie yeeres haue I beene with thee, thine ewes and thy goats haue not cast their yong, and the rammes of thy flocke haue I not eaten. 39. Whatsoeuer was torne of beasts, I brought it not vnto thee, but made it good my selfe: of mine hand diddest thou require it, were it stollen by day, or stollen by night. 40. I was in the day consumed with heate, and with frost in the night, and my sleepe departed from mine eyes.

Theoph. What if our superiours be cruell and wicked?

Theol. Yet we must yield obedience to them, but not in wickednesse. 1. Pet. 2. 18. *Seruants, be subiect to your masters with all feare, not onely to the good and curteous, but also to the froward.* Act. 4. 19. *Whether it be right in the sight of God, to obey you rather then God, iudge ye.*

Theoph. What is the second thing we owe to our superiours in authoritie?

Theol. Subiection in suffering the punishments inflicted by our superiours. Gen. 16. 6. *Then Abraham, said to Sarai, Behold, thy maide is in thine hand, doe with her as it pleaseth thee: then Sarai delt roughly with her: wherefore shee fledde from her.* 9. *Then the Angel of the Lord said vnto her, Returne vnto thy dame,*

dame, and humble thy ſelfe vnder her hands.

Theoph. What if the puniſhment ſhould bee vniuſt?

Theol. Yet muſt we ſuffer it, vntill we can get ſome lawfull remedie for the ſame. 1. Pet. 2. 19. *For it is thanke-worthie, if a man for conſcience toward God endure griefe, ſuffering wrongfully.* 20. *For what praiſe is it, if when ye be buffeted for your faults, ye take it patiently? but and if, when ye doe well, ye ſuffer wrong, and take it patiently, this is acceptable to God.*

Theoph. What is the third thing wee owe to our ſuperiours in authoritie?

Theol. Thankefulneſſe in our prayers. 1. Tim. 2. 1, 2. *I exhort you therefore, that firſt of all, ſupplications, prayers, interceſſions, and giuing of thankes be made for all men, for Kings, and for all that are in authoritie, that wee may leade a quiet and peaceable life, in all godlineſſe and honeſtie.* 1. Tim. 5. 17. *Elders that rule well, are worthie of double honour.* Gen. 45. 9. *Haſte you, and goe vp to my father, and tell him, Thus ſaith thy ſonne Ioſeph, God hath made mee lord ouer all Egypt, come downe to me, ſtarie not.* 10. *And thou ſhalt dwell in the land of Goſhen.* 11. *Alſo I will nouriſh thee there, for yet remaine fiue yeares of famine, leſt thou periſh through powerty, thou, and thy houſholde, and all that thou haſt.*

Theoph. There are ſome that are not aboue

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vs in authoritie, yet may excell vs in gifts, what dutie owe we to them?

Theol. Our dutie is to acknowledge the same gifts, and speake of them to their praise. 1. Cor. 8. 22, 23.

Theoph. Say that men be but our equalls, what must we doe?

Theol. I. Thinke reuerently of them. Phil. 2. 3. *Let nothing be done through contention, or vaine-glorie, but in meekenes of minde let euery man esteeme other better then himselfe.*

II. In giuing honour, to goe one before another, and not in receiuing it. Rom. 5. 21. *Submitting your selues one to another in the feare of God.* III. To salute one another with holy signes, whereby may appeare the loue which wee haue one to another in Christ. 1. Pet. 5. 14. *Greete ye one another with the kisse of loue.* Rom. 16. 16 *Salute one another with an holy kisse.* Exod. 18. 7. *And Moses went out to meete his father in law, and did obeysance, and kissed him.* Ruth 2. 4. *And beholde, Boaz came from Beth-lehem, and said vnto the reapers, the Lord be with you, And they answered, The Lord blesse thee.*

Theoph. What is the dutie of superiours to all inferiours?

Theol. I. To yield to them in good matters, as to their brethren. Deut. 17. 20. *That his*

his heart be not lifted vp aboue his brethren, and that he turne not from the commaundement, to the right hand, or to the left. Iob. 31. 13. *If I did contemne the iudgement of my seruant, & of my maide.* 2. Kin. 5. 13. *But his seruant came and spake vnto him, and said:* Father *if the Prophet had commaunded thee a greater thing,* wouldst thou not haue done it? 14. *Then hee went downe and washed himselfe seauen times in Iordan, &c.* II. To shine before their inferiours by an example of a blamelesse life. Tit. 2, 2. *That the elder men be sober, honest, discreet, sound in the faith, in loue, and in patience.* 3. *The elder women likewise, that they bee in such behauiour as becommeth holinesse, not false accusers, not giuen to much wine, but teachers of honest things.* 1. Pet. 5. 3. *Not as though yee were lords ouer Gods heritage, but that ye may bee ensamples to the flocke.* Phil. 4. 9. III. To shewe forth grauitie ioyned with dignitie, by their countenance, gestures, deedes, and wordes. Tit. 2. 3, 4, 5, 6, 7. Iob. 29. 8. *The young men sawe me, and hid themselues, the aged arose, and stood vp.*

Theoph. Say that some be not onely inferiours, but also in obedience *inferiours, doe superiours owe any dutie to such inferiours, as princes to subiects?*

Theol. They owe these: I. To rule them

in the Lord, that they doe not offend. 1. Pet. 2. 13. *Submit your selues vnto all maner of ordinance of man for the Lords sake, whether it bee vnto Kings as vnto superiours. 14. or vnto gouernours, as vnto them that are sent of the King, for the punishment of euill doers, and for the praise of them that doe well.* Deut. 17. 19. *And it shall be with him, (namely, the booke of the Law) and he shall reade therein all the daies of his life, that he may learne to feare the Lord his God, and to keep all the words of this Law, and those ordinances to doe them.* Col. 4. 1. *Ye masters doe vnto your seruants, that which is iust and equall: knowing that ye also haue a master in heauen.* II. To prouide such things as shall bee to the good of their subiects, whether they belong to the body or to the soule, Rom. 13. 4 *For he is the minister of God for thy wealth.* Esa. 49. 23. *And Kings shall be thy nourcing fathers, & Queenes shall be thy nourses.* Psal. 132. 1. *Lord remember Dauid with al his troubles. 2. Who sware vnto the Lord, and vowed vnto the mightie God of Iacob, saying, 3. I will not enter into the tabernacle of mine house, nor come vpon my pallet or bed, 4. nor suffer mine eyes to sleepe, nor mine eye lids to slumber, 5. vntill I finde out a place for the Lord, an habitation for the mightie God of Iacob.* III. To punish their faults, the lighter by rebuking, the greater by correction, that is, by inflicting

inflicting reall or bodily punishment.

Theoph. That the guiltie may be punished in an holy manner, what is required?

Theol. I. After diligent and wise examination beeing had, to bee assured of the crime committed. II. To shewe forth of Gods word the offence of the sinne: that the conscience of the offender may be touched. III. It is conuenient to deferre or omitte the punishment, if thereby any hope of amendment may appeare. Eccl. 7. 23. *Giue not thy heart also to all the wordes that men speake, lest thou dee heare thy seruant cursing thee, 24. For oftentimes also thine heart knoweth, that thou likewise hast cursed others.* 1. Sam. 10. 27. *But the wicked men said, How shall hee saue vs? so they despised him, and brought him no presents: but hee held his tongue.* IV. To inflict deserued punishment, not in his owne name, but in Gods Name, adding the same holily and reuerently. Iosh. 7. 19. *Then Iosua said vnto Achan, My sonne, I beseech thee, giue glorie to the Lord God of Israel, and make confession vnto him, and shew me now what thou hast done, hide it not from me. 20. And Achan answered Ioshua, and said, Indeed I haue sinned against the Lord God of Israel, and thus and thus haue I done. 25. And Ioshuah said, In as much as thou hast troubled vs, the Lord shall trouble thee this*

day: and all Israel threw stones at him, and burned them with fire, and stoned them with stones.

V. and lastly, When thou punishest, ayme at this one onely thing, that the euil may be purged and amended and that the offender by sorrowing for his sinne, may vnfainedly repent for the same. Prou. 20. 30. *The blewnesse of the wound serueth to purge the euill, and the stripes wythin the bowels of the belly.*

Theoph. Amongst all the duties belonging to this commaundement, is there none which a man must performe to himselfe?

Theol. Yes: seauenthly, and lastly, there is a certaine dutie of a man to be performed toward himselfe, which is, that a man should preserue and maintaine with modestie, the dignitie and worthines, which is inherent in his owne person. Phil. 4 8. *Furthermore, brethren, whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things pertaine to loue, whatsoeuer things are of good report, if there bee any vertue, if there bee any praise, thinke on these things.*

Theoph. Which is the negatiue part of this commaundement?

Theol. Diminish not

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the excellencie or dignitie, which is in the person of thy neighbour.

Theoph. Which is the first sinne to bee referred hither?

Theol. Against our superiours.

Theoph. Wherein consisteth this sinne?

Theol. 1. Vnreuerent behauiour and contempt of them. The sinnes hereof, are, 1. deriding our superiours. Gen. 9.22. *And when Ham the father of Canaan saw the nakednesse of his father, he told de his two brethren without.* Prou. 20.17. *The eye that mocketh his father, and despiseth the instruction of his mother, let the rauens of the valley picke it out, and the young eagles eat it.* 2. To speak euil of, or reuile our superiours. Exod. 21.17. *And he that curseth his father or his mother, shall die the death.*

Theoph. Which is the second sinne referred hither?

Theol Disobedience, whereby wee contemne their iust commaundements. Rom. 1.30. *Disobedience to parents.* 2. Tim. 3.3. *No striker, but gentle no fighter.*

Theoph. Which are the sinnes hereof?

Theol. To make contracts of marriage, without the counsell and consent of the

parents. Gen. 6. 2. *Then the sonnes of God saw the daughters of men that they were faire, and they tooke them wiues of all that they liked.* Gen. 28. 6, 9. *And Esau seeing that the daughters of Canaan displeased Izhak his father, then went Esau to Ishmael, and tooke vnto the wiues which he had, Mahelath the daughter of Ishmael, Abrahams sonne, the sister of Nabaioth, to bee his wife.* II. The eye-seruice of seruants. Coloss. 3. 22. *Seruants, be obedient to them that are your masters, according to the flesh, in all things: not with eye-seruice, as men-pleasers, but in singlenes of heart fearing God.* Eph. 6. 6. *Not with seruice to the eye, as men pleasers.* III. Answering againe, when they are reprehended. Tit. 2. 9. *Let seruants be subiect to their masters, & please them in all things, not answering again.* IV. Deceitfulnesse, and wasting their masters goods. Tit. 2. 10. *Neither pickers, but that they shew all good faithfulnes.* V. To flee from the power of their superiour. Gen. 16. 6. *The Sarah dealt roughly with her, wherefore she fled from her.* VI. To resist the lawfull authoritie of their superiours. 1. Pet. 2. 20. VII. To obey them in things vnlawfull. Act. 4. 19. VIII. To extoll themselues aboue their betters: this is the sinne of Antichrist. 2. Thess. 2. 3, 4. *Which (man of sinne) exalteth himselfe against all that is called God.* Lastly, the

the freedome of the Papists, whereby they free children from the gouernment of their parents: and subiects from the authority of their Princes: so that they make it lawefull for them to pretend & procure their death. 1. Sam. 26. 8,9. *Then said Abishai to Dauid, God hath closed thine enemie into thine hand this day: now therefore, I pray thee, let me smite him once with a speare to the earth, and I will not smite him againe: And Dauid said to Abishai, Destroy him not: for who can lay his hand on the Lords annointed, and be guiltlesse?*

Theoph. Which is the third sinne?

Theol. Ingratitude, and want of a louing affection towards parents. Mat. 15. 5, 6. *But ye say, whosoeuer shall say to father or mother, By the gift that is offered by mee, thou maiest haue profit, though he honour not his father or mother, shall be free,* 1. Tim. 5. 4.

Theoph. I haue heard how a man may sinne against his superiours, how do men offend against equalls?

Theol. In preferring our selues before them, in talking, or in sitting downe, Matth. 20. 20. *Then came vnto him the mother of Zebedeus children, with her Sons, worshipping him, and desiring a certaine thing of him.* 21. *And hee said, What wouldest thou? And shee said vnto him, Graunt, that these my two sonnes may sit, the*

one at thy right hand, and the other at thy left hand in thy kingdome. 24. And when the other tenne heard this, they disdained at the two brethren.

Theoph. How offend we against inferiors?

Theol. 1. Through negligence in gouerning thē, & prouiding for their good estate. Hag. 1. 4. *Is it time for your selues to dwell in your sieled houses, and this house lie wast?* Dan. 7. 28. This condemneth those mothers, which put forth their children to be nourced, hauing both sufficient strength and store of milke themselues to nource them. 1. Tim. 5. 10. *If she haue nourished her children.* 11. By too much gentlenes and lenity, in correcting them. 2. King. 1. 5. *Then Adoniiah the sonne of Haggith exalted himselfe, saying, I will be King. 6 And his father would not displease him from his childhood, to say, Why hast thou done so?* 1. Sam. 2. 22. *So Eli was very old, and heard all that his sonnes did vnto all Israel, and how they lay with the women that assembled at the doore of the Tabernacle of the congregation. 23. And he said vnto them, Why doe ye such things? for of all this people I heare euill reports of you. 24. Doe no more, my sonnes: for it is no good report that I heare, namely, that ye make the Lords people to trespasse. 25. Notwithstanding, they obeied not the voyce of their father, because*

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the Lord would slay them. III. By ouermuch cruelty and threatnings. Eph. 6.4. *And ye fathers prouoke not your children to wrath.* 9. *And ye masters doe the same things vnto them, putting away threatnings.*

Theoph. How in the last place may a man offend against himselfe?

Theol. When through his naughty behauiour, he doth obscure, and almost extinguish those gifts, which God hath giuen him. Matth. 25.2,16. Or contrarily, when he is too wise in his owne conceit. Rom. 23. 3. *For I say, through the grace that is giuen vnto me, to euery one that is among you, that no man man presume to vnderstand, aboue that which is meete to vnderstand.*

CHAP. XXV.

Concerning the sixth Commandement.

Theoph. Which now is the sixth commandement.

Theol. Thou shalt not kil.

The Resolution.

Theoph. What meaneth this word, kill.

Theol. The part is here set for the whole, by a Synecdoche: for killing signifieth any kinde of endomaging the person of our neighbour.

Theoph.

Theoph. How doth the equitie of this commandement appeare?

Theol. By this, that man was created after the likenesse of God. Gen. 9. 6. *He that sheddeth mans blood, by man shall his blood be shed: for in the image of God hath he made man.* Againe, all men are the same flesh. Esay. 58. 7 *When thou seest the naked, cover him, and hide not thy face from thine owne flesh.*

Theoph. What els heere must we not be ignorant of?

Theol. That it is vnlawfull for any priuate person, not called to that duty, to kill another: but a publike officer may, that is, if he be warranted by a calling.

Theoph. As for example?

Theol. So did Moses, Exod. 2. 12. *And he looked round about, and when he saw no man, he slue the Egyptian, and hid him in the sand.* Act. 7. 25. *For he supposed his brethren would haue vnderstood, that God by his hand should giue them deliuerance.* And Phinehas, Numb. 25. 8. *And hee followed the man of Israel into the tent, and thrust them both through (to wit, the man of Israel, and the woman) through her belly: so the plague ceased from the children of Israel.* 31. *Phinehas the sonne of Eleazar, hath turned mine anger away from the children of Israel, while he was zealous for my sake among them: therefore I*

haue not consumed the children in my iealousie. And Eliiah, 1. King. 18 40. *And Eliiah said vnto them, Take the prophets of Baal, let not a man of them escape: and they tooke them, and Eliiah brought them to the brooke of Kishon, and slew them there.* And souldiers in battels, waged vpon iust causes. 2. Chron. 20. 15. *Feare ye not, neither be afraid of this great multitude: for the battell is not yours, but Gods.*

Theoph. Which is the negatiue part of this commaundement?

Theol. Thou shalt neither hurt, nor hinder, either thine owne, or thy neighbours life.

Theoph. What things are referred to this part?

Theol. Such, as are committed against our neighbour, or our selues.

Theoph. Which is the first sinne against our neighbour?

Theol. 1. In heart.

Theoph. In heart, how many waies.

Theol. 1. Hatred against him. 1. Ioh. 3. 15. *Whosoeuer hateth his brother, is a manslayer.* 2. Vnaduised anger. Matth. 5. 22. *I say vnto you, whosoeuer is angrie with his brother vnaduisedly*

ly, is in daunger of iudgement. 3. Enuie. Rom. 1. 29. *Full of anger, murther, contention.* 4. Grudges. Iam. 3. 14. *If ye haue bitter enuying and strife in your hearts, reioyce not.* 5. Want of compassion, and sorrow at our neighbours calamities. Amos. 6. 5, 6. *They sing to the sound of the vyole, &c. but no man is sorie for the affliction of Ioseph.* 6. Frowardnesse, when we will not be reconciled to our neighbour. Rom. 1. 30. *Such as can neuer be appeased, vnmercifull.* 7. Desire of reuenge. Psal. 5. 6. *The Lord will abhorre the bloodie man, and deceitfull.*

Theoph. Which is the second sinne against our neighbour?

Theol. In words.

Theoph. How is this?

Theol. 1. By Bitternes in speaking. Prou. 12. 18. *There is that speaketh words, like the prickings of a sword: but the tongue of wise men, is health.* 2. Reproches and rayling, which is a casting of a mans sinnes in his teeth which he hath committed, or an obiecting vnto him some inherent infirmities, Matth. 5. 22. *Whosoeuer saith vnto his brother, Raca, shalbe worthy to be punished by the Councell: And who soeuer shall say, Foole, shalbe worthy to be punished with hell fire.* 2. Sam. 6. 16. *As the Arke of the Lord came into the cittie of Dauid, Michal Sauls*

Sauls daughter looked through a window, and saw King Dauid leape and dance before the Lord, and she despised him in her heart. 20. *And Michal the daughter of Saul came out to meete Dauid, and said, O how glorious was the King of Israel this day, which was vncouered to day in the eyes of the maidens of his seruants, as a foole vncouereth himselfe.* 3. Contentions, when two or more striue in speech one with another, for any kinde of superiority. 4. Brawlings in any conference. 5. Crying, which is an vnseemely eleuation of the voyce against ones aduersarie. Gal. 5. 19. *The workes of the flesh are manifest, which are,* 20. *emulations, wrath, contentions, seditions.* Eph. 4. 31. *Let all bitternesse, and anger, and wrath, crying, and euill speaking, be put away from you, with all maliciousnesse.* 32. *Be ye curteous one to another.* Gen. 16. 11. *He (vz Ismael) shall be a wild man, his hand shal be against euery man, and euery mans hand against him.* 6. Complaints to euery one of such as offer vs iniuries. Iam. 5. 9. *Grudge not one against another brethren, least ye be condemned.*

Theoph. Which is the third sinne against my neighbour?

Theol. In countenance, and gesture, all such signes, as euidently decipher the malitious affections lurking in the heart. Gen. 4. 5, 6. *His*

5,6. *His countenance fell downe: And the Lord said vnto Cain, Why art thou so wroth?* Matth. 27.39. *They that passed by, railed on him, wagging their heads.*

Hence is it, that derision is tearmed persecution. Gen. 21.9. *Sarai saw the sonne of Hagar the Egyptian mocking, &c.* Gal. 4.29. *He that was borne after the flesh, persecuted him, that was borne after the spirit.*

Theoph. Which is the fourth?

Theol. In deedes.

Theoph. How?

Theol. 1. To fight with, or to beate our neighbour, and to mayme his bodie. Leuit. 24.19.20. *If any man cause any blemish in his neighbour: as he hath done, so shall it be done to him: Breach for breach, eye for eye, tooth for tooth.* 2. To procure any way the death of our neighbour, whether it be by the sword, famine, or poyson. Gen. 4.8. *Cain rose vp against his brother, and slue him.* 3. To exercise tyrannous cruelty in inflicting punishmēts. Deut. 25.3. *Fourtie stripes shall he cause him to haue, and not past, lest if he should exceede, and beate him aboue that with many stripes, thy brother should appeare despised in thy sight.* 2. Cor. 11.24. *Of the Iewes I receiued fiue times fourtie stripes saue one.* 4. To vse any of Gods creatures hardly. Prou. 12, 10. *A righteous man regardeth*

regardeth the life of his beast, but the mercies of the wicked are cruell. Deut. 22.6. *If thou finde a birds nest in the way, in any tree, or on the ground, whether they be yong, or egges, and the dam sitting vpon the yong, or vpon the egges, thou shalt not take the dam with the young, but shalt in any wise let the dam goe, and take the young to thee, that thou maist prosper and prolong thy daies.* 5. To take occasion by our neighbours infirmities, to vse him discourteously, and to make him our laughing stocke, or tanting recreation. Leuit. 19.14. *Thou shalt not curse the deafe, nor put a stumbling blocke before the blind.* 2. King. 2.23. *Little children came out of the citie, and mocked him, and said vnto him, Come vp thou baldhead, come vp thou baldhead.* 6. To iniurie the impotent, feeble, poore, strangers, fatherlesse, or widdowes. Exod. 22.21, 22. *Thou shalt not doe iniurie to a stranger, neither oppresse him for ye were strangers in the land of Egypt. Ye shall not trouble any widow or fatherlesse child.* 25. *Thou shalt not be an vsurer vnto the poore.* Wether iniurie these.

Theoph. How then doe we iniurie these?

Theol. 1. If we pay not the labourer his hyre. Deut. 24.14. *Thou shalt not oppresse an hyred seruant that is needie and poore, neither of thy brethren, nor of the stranger that is within thy gates.* 15. *Thou shalt giue him his hyre for*

his hyre for his day: neither shall the sunne goe downe vpon it: for hee is poore, and therewith sustaineth his life: lest he crie against thee to the Lord, and it be sinne vnto thee. 2. If thou restore not the pledge of the poore. Exod. 22. 26, 27. *If thou take thy neighbours raiment to pledge, thou shalt restore it vnto him before the sunne goe downe: for that is his garment only, and his couering for his skinne.* 3. If we withdraw corne from the poore. Prou. 11. 26. *Hee that withdraweth the corne, the people will curse him: but blessing shall bee vpon the head of him that selleth corne.*

Theoph. Is this law none other way broken?

Theol. Yes: as well by not killing, when the law chargeth to kill, and by pardoning the punishment due vnto murther, as by killing when we should not. Numb. 35. 16. *If one smite another with an instrument of yron that he die, he is a murtherer, and the murtherer shall die the death.* 33. *The land cannot be cleansed of the blood that is shedde therein, but by the blood of him that shedde it.*

Theoph. What thinke you then of single combates?

Theol. By this place also are combates of two men hand to hand, for deciding of controuersies, vtterly vnlawfull. 1. Because they are not equall meanes ordained of God,

God, to determine controuersies. 2. In that it falleth out in such combates, that hee is conquerour before man, who indeed is guiltie before God.

Theoph. What thinke you of priuiledged places?

Theol. This also condemneth Popish sanctuaries, and places of priuiledge: as Churches, and the like, wherein murtherers shelter and shroud themselues from the danger of the law. For God expressely commaundeth (Exod. 21.14.) *that such an one shall bee taken from his altar, that he may die.* And Ioab 1. King. 2, 24. *touching the horne of the Altar, was slaine in the Temple.*

Theoph. These things indeede are all against this commaundement, but they concerne the persons or bodie of our neighbour, is there nothing belonging hitherto which concerneth his soule?

Theol. Yes: man may many waies kill the soule of his neighbour, which is 1. to be a scandale or offence to the soule of our neighbour, either in life or doctrine. Matth. 18.7. *Woe be to the world because of offences: it is necessarie that offences should come: but woe bee to them by whome they doe come.* 2. To minister occasions of strife and discord.

Theoph. How doe we this?

Theol. 1. When we can not be brought

to remit somewhat of our owne right. 2. When we returne snappish, and crooked answers. 3. When wee interpret euery thing amisse, and take them in the worst part. 1. Sam. 25. 25. *Nabal is his name, and follie is with him.* 2. Sam. 10. 3. *And the Princes of the children of Ammon said to Hanun their Lord, Thinkest thou that Dauid doth honour thy father, that he hath sent comforters to thee? hath not Dauid rather sent his seruants vnto thee, to search the citie, to spie it out, and to ouerthrow it? Wherefore Hanun tooke Dauids seruants, and shaued off the halfe of their beards, and cutte off their garments in the middle, euen to their buttockes, and sent them away.*

Theoph. Heere what may the ministers sinne be?

Theol. The ministers sinne against their neighbours, is this, not to preach the word of God to their charge, that thereby they might be instructed in the waies of life. Pro. 29. 18 *Where there is no vision the people decay: but he that keepeth the Law is blessed.* Esa. 56. 10. *Their watch-men are all blind, they haue no knowledge, they are all dumme dogges, they cannot barke: they lie and sleepe, and delight in sleeping. And these greedie dogges can neuer haue enough: and these shepheards they cannot vnderstand: for they all looke to their owne way, euery*

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one for his aduantage, and for his owne purpose. Ezech. 3. 18. *When I shall say to the wicked, Thou shalt surely die, and thou giuest him not warning, the same wicked man shall die in his iniquitie: but his blood will I require at thy hands.*

Theoph. Doth he not sinne, but when he preacheth not?

Theol. Not onely not to preach at all, but to preach negligently, is vtterly condemned. Ier. 48 10. *Cursed be he that doth the work of the Lord negligently.* Reu. 3. 16. *Because thou art luke-warme, and neither hete nor cold: it will come to passe that I shall spewe thee out of my mouth.*

Theoph. What doth this reproue?

Theol. Nonresidencie of ministers, which is an ordinary absence of the minister from his charge: namely, from that particular congregation committed vnto him. Esay. 62. 6. *I haue set watchmen vpon thy wals, O Hierusalem, which all the day, and all the night continually shall not cease: ye that are mindefull of the Lord keepe not silence, and giue him no rest, till he repaire, and vntill he set vp Ierusalem, the praise of the world.* Act. 20 28, 29, 30, 31. *Take heede therefore vnto your selues, and to all the flocke whereof the holy Ghost hath made you ouerseers, to feede the Church of God, which he hath purchased with his owne blood. For I know*

this, that after my departing, shal grieuous wolues enter in among you, not sparing the flocke. Moreouer, of your selues shall men arise, speaking peruerse things to draw disciples after them. Therefore watch, and remember, that by the space of three yeeres, I ceased not to warne euery one night and day with teares: 1. Pet. 5. 2. 3. *Feede the flocke of God, which dependeth vpon you, caring for it, not by constraint, but willingly: not for filthy lucre, but of a readie minde: Not as though ye were lords ouer Gods heritage, but that ye may be ensamples to the flocke.* Ezech. 34. 4. and 33. The Councel of Antioch, the 17. Can. *If any Bishop be by imposition of hands inducted into a charge, and appointed to gouerne a people, and he neglect to take vpon him that office, but delayeth to goe vnto the congregation allotted vnto him: such an one shall be prohibited from the Lords table, till he be enforced to attend vpon that charge, or at the least somewhat be determined by a complete assembly of the Ministers of that prouince.* The Councel of Sardice the 14. Canon. *We remember that our brethren in a former assembly decreed, that if any lay-man remaining three Sabbath or Lords dayes, that is, three weekes, in a citie, did not in the same citie frequent the Church assemblies, he should be excommunicated: If then such things are not allowable in laymen, much lesse in ministers, for whome it is neither*

ther lawfull nor conuenient, without vrgent neces-
sitie, to be absent from his parish Church longer
then the time aboue mentioned. To this decree
there was not one non placet, *but euery one saide*
It liketh vs well. The Councel held at Con-
stant. in the 24. Canon decreed that *Mini-*
sters ought not to haue their substitutes, or vicars,
but in their owne persons, with feare and cheare-
fulnesse, performe all such duties, as are required
of them in the seruice of God. The Canon law
doth conclude the same thing, dist. 36. Ca-
non siquis vult. debent indesinenter, &c. *The*
Bishops (saith that Canon) *ought to be continu-*
ally resident in Gods tabernacle, that they may
learne somewhat of God, and the people of them,
whilst they reade often and meditate vpon Gods
word. Again, in the Canons entituled Ponti-
fices, and si quis in clero. Episcopos, qui do-
minici gregis suscipiunt curã, &c. *The Bishops*
which take vpon them to feede Gods flocke, ought
not to depart from their duty, least they loose that
excellent talent which God hath bestowed vpon
them, but rather striue with that one talent, to get
three more talents. And in the 80. Canon of
those which are tearmed the Canons of the
Apostles there is an expresse mandate, *that*
such, whether Bishop, or Senior, who attendeth not
vpon their office in the Church, shall forthwith be
remooued from that place. The Calcedon Con.

can. 10. *Let no man be ordained minister of two Churches, in two seuerall cities, but let him remaine in that, vnto which he was first called. And if for vaine glorie, he shall afterward goe to a greater congregation, let him immediately be recalled to his first charge, and in that only exercise his ministerie. But if one be called to another charge, let him simply giue ouer the former, and haue no interest in the same, &c.* For this thing, looke to the decree of *Damasus*, and the Councill of *Trent*, sess. 7. can. 8.

Theoph. May a minister then be neuer absent from his charge?

Theol. There are, notwithstanding the former testimonies, some cases, wherein it is permitted to the minister, that he may be absent: if by his absence the congregation be not endammaged. I. Sicknesse; the Councill of Mentz. 25. Canon. *If a Bishop be not at home, or be sicke, or vpon some exigent, cannot be present at his parish, let him procure one, who, vpon Sabbaths and festiuall daies, will preach vnto his charge.* Augustine testifieth, epist. 138. that he was absent on the like occasion.

II. Allowance of the Church, to be absent for a time vpon some necessarie and publike commodity for the same. Colos. 1. 7. *Epaphras is their minister*, but chap. 4. 12. he being absent *saluteth them*. And Ambrose

broſe though he were Biſhop of Millaine, yet went he twiſe Ambaſſador into France, to make agreement betwixt Maximus, and Valentinian. Ambroſe 5. booke, and 27. epiſt. to Valentinian the Emperour.

III. If by reaſon of perſecution he be enforced to flee, and ſee no hope to procure the ſafetie of his people. This made Cyprian to be abſent from Carthage, as he teſtifieth in his Epiſtles.

Theoph. Thus much concerning the ſinnes against our neighbour, how ſinneth a man against himſelfe?

Theol. As when a man doth hurt, kill, & endanger himſelfe Matth. 16.24. *If any man will follow me, let him denie himſelfe, take vp his croſſe, and follow me.* Matth. 4.6. *He ſaid vnto him, If thou be the ſonne of God, caſt thy ſelfe downe headlong: for it is written, he ſhall giue his Angels charge ouer thee, and with their hands they ſhall lift thee vp, leaſt at any time thou ſhouldeſt daſh thy foote against a ſtone.* 7. *Ieſus ſaid vnto him, It is written againe, Thou ſhalt not tempt the Lord thy God.* Therefore for a man to be his owne executioner, though to eſcape a moſt ſhamefull death, is vtterly vnlawfull and vngodly.

Theoph. What is the affirmatiue part?

Theol. Thou shalt preserue the life of thy neighbour.

Theoph. What duties are referred hitherto?

Theol. I. Such as appertaine to the person of our neighbour, and concerne, first his welfare both of bodie and minde; as, to reioyce with them that reioyce. Rom. 12. 15. Mark. 10. 20. *Then he answered and saide vnto him, All these things I haue obserued from my youth. And Iesus beheld him, and loued him.*

Theoph. These indeede concerne our neighbours welfare, but what belongs to vs in regard of his miseries?

Theol. 1. To be grieued with him for them. Rom. 12. 15. *Mourne with those that mourne.* Esay. 24. 16. *And I saide, My leanenesse, my leanenesse, woe is me: the transgressours haue offended, yea the transgressours haue grieuously offended.* Psa. 119. 136. *Mine eies gush out with water, because men obserue not thy Law.* 2. Againe, wee must helpe him as much as in vs lyeth. Iob. 29. 15. *I was an eye to the blind, and a foote to the lame.* 2. Cor. 8. 3. *To their power, yea beyond their power, they were willing.* And 3. that we doe, we must doe speedily. Prou. 3. 28. *Say not to thy neighbour, Goe, and come againe to morrow,*

row, and I will giue thee, if thou now haue it. Leuit. 19. 17. *Thou shalt plainely rebuke thy neighbour, and not suffer him to sinne.*

Theoph. But say that he offereth me much iniurie?

Theol. I. Thou shalt not be angrie against him, vpon a small occasion. Numb. 12. 3. *Moses was a meeke man aboue all that liued vpon the earth.* Prou. 9. 11. *The discretion of a man deferreth his anger, and his glorie is to passe by an offence.* II. Thou must be slow to wrath, and neuer angrie, but for a most iust cause. Mar. 3. 5. *Then he looked round about on them angerly, mourning also for the hardnesse of their hearts.* Prov. 14. 29. *He that is slow to wrath, is of great wisedome: but he that is of an hastie minde, exalteth follie.* III. Thine anger must be but for a while. Eph. 4. 26. *Be angrie and sinne not, let not the sunne goe downe vpon thy wrath.* IV. Forgiue freely an iniurie, and reuenge it not. Eph. 4. 32. *Be ye curteous one to another, and tender hearted, forgiuing one another, euen as God for Christs sake forgaue you.*

Theoph. Say that he hath many wants and infirmities, what must I then doe?

Theol. 1. Auoid occasions whereby they may be stirred & laid open. Gen. 13 8. *Then said Abraham to Lot, Let there be no strife, I pray thee, betweene thee and me, neither betweene thy*

thy heardmen and mine: for we are brethren. 9. Is not the whole land before thee? depart, I pray thee, from me: If thou wilt take the left hand, I will take the right, or if thou go to the right hand, I will take the left. Gen. 27. 44. *And tarrie with him a while vntill thy brothers fiercenes bee asswaged. 45. And till thy brothers wrath turne away from thee, and he forget the things which thou hast done to him.* 2. Depart sometimes from thine owne right. Matth. 17. 25, 26. *What thinkest thou, Simon? of whome doe the Kings of the earth take tribute, or poll money? of their children, or of strangers? Peter said vnto him, Of strangers. Then said Iesus vnto him, Then are the children free. 27. Neuertheless, lest we should offend them, goe to the sea, and cast in an angle, and take the first fish that commeth vp, and when thou hast opened his mouth, thou shalt finde a piece of twentie pence: that take and giue it vnto them for me and thee.* 3. Appease anger kindled.

Theoph. How may anger once kindled bee appeased?

Theol. I. By ouercomming euill with goodnesse. Rom. 12. 21. *Be not ouercome of euill: but ouercome euill with goodnesse.* II. By following after peace. 1. Pet. 3. 11. *Decline frō euill, & do good, seek peace, & follow after it.* III. By curteous answers. Pro. 15. 1. *A soft answer put-*

putteth away wrath: but grieuous words stirre vp anger. 1. Sam. 1. 14. *Eli said vnto her, How long wilt thou bee drunken? put away thy drunkeneſſe from thee.* 15 *Then Hannah answered, and said, Nay my Lord, but I am a woman troubled in ſpirit: I haue drunke neither wine nor ſtrong drinke, but haue powred out my ſoule before the Lord.* Philem. v. 15. *It may be, that hee therefore departed for a ſeaſon, that thou ſhouldeſt receiue him for euer.* IV. By ouer-paſſing ſome wants and infirmities in mens words, and deedes. Prou. 19. 11. *It is a mans honour to paſſe by infirmities.* V. By couering them with ſilence. 1 Pet. 4. 8. *Aboue all things haue feruent loue among ſt you, for loue couereth a multitude of ſinnes.* Prou. 17. 9. *Hee that couereth tranſgreſſion, ſeeketh loue: but hee that repeateth a matter ſeparateth the Prince.* VI. By taking euery thing (if it bee poſſible) in the beſt part. 1. Cor. 13. 5. *Loue thinketh none euill.*

Theoph. What may I note out of all this?

Theol. This ſheweth the lawfulneſſe of truces, couenants, & other agreements concerning peace, beeing made to auoide iniuries, maintaine auncient bounds, procure ſecuritie in traffique, poſſeſſions, and iournies, ſet penſions, commons for cattell, liberties of hunting, fiſhing, or fouling, and getting fewell, or other neceſſaries, for publike commodities,

modities, if there bee no lawfull conditions annexed vnto the same.

Theoph. May wee for the maintenance of peace make this couenant not onely with Christians, but also with infidels.

Theol. We may: for that which is godly to be performed, is no lesse godly to be promised. But it is a note of true godlinesse, to be as much as may be, at peace with all men. Therefore to promise peace by couenant, is very godly.

Theoph. Giue me some experience of this in the liues of holy men.

Theol. Gen. 21.22. *At that same time Abimelech and Pichol his chiefe captaine, spake vnto Abraham, saying, God is with thee in all that thou doest. 23. Now therefore sweare vnto me here by God, that thou wilt not hurt mee, nor my children, nor my childrens children, &c. 24. Then Abraham said, I will sweare. 27. Then Abraham tooke sheepe and beeues, and gaue them vnto Abimelech: and they two made a couenant.* Gen. 31.44. *Now therefore come and let vs make a couenant, I and thou, which may bee a witnesse betweene me and thee. 45. Then Laban said to Iacob, Beholde this heape, and behold the pillar, which I haue set vp betweene me and thee. 53. The God of Abraham, and the gods of Nahor, and the god of their father be iudge betweene*

vs:

vs: But Iacob ſware by the face of his father Izhak.

Theoph. Now what duties owe we to the bodie of our neighbour?

Theol. Concerning his bodie, wee are to regard it aliue and dead.

Theoph. What owe we to it beeing aliue?

Theol. We ought if neede be: I. To miniſter vnto it foode and rayment. Matth. 25. 41,42. *Depart from me ye curſed into euerlaſting fire, which is prepared for the diuell and his angels. For I was an hungred, and ye gaue mee no meate, I thirſted, and ye gaue me no drinke, &c.* 45. *Inas much as ye did it not to one of the leaſt of theſe, ye did it not to me.* II. To lend our helping hand, when our neighbours bodie is in any danger. 1. Ioh. 3, 16. *Hereby we perceiued loue, that he laid downe his life for vs, therefore alſo ought we to lay downe our liues for the brethren.*

Theoph. What owe I to my neighbours bodie beeing dead?

Theol. When a man is dead, wee ought to commit the dead corpes to the graue.

Theoph. By what arguments may this appeare?

Theol. By theſe: I. The inſtinct of Nature it ſelfe. II. The examples of the Patriarkes, and other holy perſonages. *Abraham*

ham buried Sarah. Gen. 23. 19. *Iacob is buried by his sonnes.* Gen. 50. 12. *Steuen by religious & deuout men.* Act. 8. 2. III. The Lords owne approbation of buriall, in that he numbreth it amongst his benefits. For the want thereof is a curse. Ier. 22. 19. *He* (viz. Iehoiakim) *shall be buried as an asse is buried, euen drawne and cast forth without the gates of Ierusalem.* Therefore rather then Moses should be vnburied, the Lord himselfe did burie him. Deut. 34. 5, 6. *Moses the seruant of the Lord died in the land of Moab, according to the words of the Lord. And he buried him in a valley, in the land of Moab, ouer against Beth-peor, but no man knowes of his sepulchre vnto this day.* IV. There is no dead carkase so lothsome as man is, the which both argueth the necessitie of buriall, and how ougly wee are in the sight of God, by reason of sinne. V. The bodie must rise againe out of the earth, that it may bee made a perpetuall mansion house for the soule to dwell in. VI. The bodies of the faithfull are the temples of the holy Ghost, and therefore must rise againe to glorie. VII. Buriall is a testimonie of the loue and reuerence we beare to the deceased.

Theoph. How ought a funerall to be solemnized?

Theol. After an honest and ciuill man-

ner:

ner: namely, agreeable to the nature, and credit as well of those which remaine aliue, as them which are dead.

Theoph. What concerneth the liuing?

Theol. They must see that 1. Their mourning be moderate, and such, as may well expresse their affection and loue to the partie departed. Ioh. 11. 34. *He said, Where haue ye laid him? they answered, Lord come and see.* 35. *Then Iesus wept. And* (verse 36.) *the Iewes said, Beholde how he loued him.* 2. They must auoid superstition, and not surmize that funerall ceremonies are auaileable to the dead. Such are the rites of the Church of Rome; as to be buried in a Church, especially vnder the altar, and in a Friars coole. 3. They ought to take heede of superfluous pompe, and solemnities. For of all ostentatiõs of pride, that is most foolish, to be boasting of a loathsome and a deformed corps. Esa. 22. 15, 16. *Thus saith the Lord God of hostes, Goe, get thee to that treasurer, to Shebnah the steward of the house, and say, What hast thou to doe here? and whom hast thou here? that thou shouldest here hewe thee out a sepulchre, as he that heweth out his sepulchre in an high place, or that graueth an habitation for himselfe in a rock.*

Theoph. What duties belong to this commandement?

Theol.

Theol. I. Before the vintage or harueſt, we ought to permit any man, for the repreſſing of hunger, to gather grapes, or plucke off the eares of corne in the field. Deut. 23. 24, 25. *When thou commeſt into thy neighbours vineyard, then thou maieſt eate grapes at thy pleaſure, as much as thou wilt: but thou ſhalt put none in thy veſſell. When thou commeſt into thy neighbours corne, thou maieſt plucke the eares with thine hand, but thou ſhalt not moone a ſickle to thy neighbours corne.* Matth. 12. 1. *Ieſus went on the Sabbath day through the corne, and his Diſciples were an hungred, and began to plucke the eares of the corne, and to eate, &c.* II. In the vintage, and time of harueſt, we ought neither to leaue the trees naked of grapes, nor rake vp after the reaping, eares of corne: but leaue the after gatherings for the poore. Lev. 23. 22. *When you reape the harueſt of your land, thou ſhalt not rid cleane the corners of thy field, when thou reapeſt: neither ſhalt thou make any after gathering of thy harueſt: but ſhalt leaue them vnto the poore, and to the ſtranger: I am the Lord your God.* Ruth. 2, 8. *Go to none other field to gather, neither goe from hence, but abide here by my maidens. 7. So ſhee gleaned in the field vntill euening.*

Theoph. What heere muſt I doe concerning the ſoule of my neighbour?

Theol.

Theol. I. We must seek al meanes to win him to the profession of Christian religion. 1. Corinth. 10 33. *I please all men in all things, not seeking mine owne profit, but the profit of many, that they might be saued.* Hebr. 10.24. *Let vs consider one another, to prouoke vnto loue, and to good workes.* II. We must liue amongst men without offence. 1. Cor. 10.32. *Giue no offence neither to the Iewes, nor to the Grecians, nor to the Church of God.* 1. Cor. 8.13. *If meate offend my brother, I will eate no flesh while the world standeth, that I may not offend my brother.* III. The light of our good life, must be as a lanterne, to direct the waies of our neighbours. Act. 24. 14. *This I confesse vnto thee, that after the way (which they call heresie) so worship I the God of my fathers, beleeuing all things which are written in the Law and the Prophets.* 15. *And haue hope towards God, that the resurrection of the dead, which they themselues looke for, also shalbe both of iust and vniust.* 16. *And herein I endeauour my selfe to haue alway a cleere conscience toward God, and toward men.* IV. If our neighbour offend, we are to admonish him. 1. Thess. 5.14. *We desire you, brethren, admonish them that are vnruly: comfort the feeble minded: beare with the weake: be patient towards all men.* V. If our neighbour runne the waies of Gods commaundement

(as Dauid ſpeaketh) we ought to encourage him in the ſame.

Theoph. In the fourth place what may we referre to this commaundement?

Theol. Such things as appertaine to the peculiar preſeruation of euery ſeueral mans life.

Theoph. Which is the firſt?

Theol. Recreation, which is an exerciſe ioyned with the feare of God, conuerſant in things indifferent, for the preſeruation of bodily ſtrength, and confirmation of the minde in holineſſe. Eccleſ. 2.2. *I ſaid of laughter, thou art mad, and of ioy, what is this that thou doeſt?* Eſa. 5.12. *The harpe, viol, timbrell, and pipe, and wine, are in their feaſts, but they regard not the worke of the Lord, neither conſider the worke of his hands.* 1. Cor. 10.7. *Neither be ye idolaters, as were ſome of them, as it is written: The people ſate downe to eate and drinke, & roſe vp to play.* Luk. 6.25. *Woe be to you that laugh: for ye ſhall waile and weepe.* Deut. 12.7. *There ye ſhall eate before the Lord your God, and ye ſhall reioyce in all that ye put your hands vnto, both ye and your houſholdes, becauſe the Lord thy God hath bleſſed thee.*

Theoph. What exerciſes doth God permit to this ende?

Theol 1. Shooting. 2. Sam. 1.18. *He bade them*

them teach the children of Iudah to ſhoote, as it is written in the booke of Iaſher. 2. Muſicall conſort. Nehem. 7.67. *Beſides their ſeruants and maides, which were ſeauen thouſand, three hundreth, and ſeauen and thirtie: they had two hundreth and fiue and fourtie ſinging men, and ſinging women.* 3. Putting forth of riddles. Iudg. 14.12. *Sampſon ſaid vnto them, I will now put forth a riddle vnto you: and if you can declare it me within ſeauen daies of the feaſt, and finde it out, I will giue you thirtie ſheets, and thirtie change of garments.* 13. *And they anſwered him, Put forth thy riddle that we may heare it.* 14. *And he ſaid vnto them, Out of the eater came meate, and out of the ſtrong came ſweetneſſe: and they could not in three daies expound the riddle.* 4. Hunting of wilde beaſts. Cant. 2.15. *Take vs the foxes, the little foxes which deſtroy the vines: for our vines haue ſmall grapes.* 5. The ſearching out, or the contemplation of the workes of God. 1. King. 4.33. *And he ſpake of trees from the cedar tree that is in Lebanon, euen vnto the hyſſop that ſpringeth out of the wall: he ſpake alſo of beaſts, and of foules, and of creeping things, and of fiſhes.*

Theoph. What is the ſecond thing appertaining to the preſeruation of euery mans ſeuerall life?

Theol. Phyſicke, the vſe whereof is holy,

if before the receit of it, a man craue remissi-on of his sinnes, and repose his confidence onely vpon God, not vpon the meanes. Mat. 9.2. *And lo, they brought vnto him a man sicke of the palsie, lying on a bedde. And Iesus seeing their faith, said to the sick of the palsie, Sonne, be of good comfort, thy sinnes are forgiuen thee.* 6. *Then he said to the sicke of the palsie, Arise, take vp thy bed and walke to thine house.* Ioh. 5.5. *A certaine man was there, which had bin diseased eight and thirty yeares.* 8. *Iesus said vnto him, Take vp thy bed, and walke.* 14. *After that Iesus found him in the Temple, and said vnto him, Beholde, thou art made whole: sinne no more, lest a worse thing come vnto thee.* 2. Chron. 16. 12. *And Asa in the nine and thirtieth yeare of his reigne was diseased in his feete, and his disease was extreame: yet he sought not to the Lord in his disease, but to the Physitians.*

Theoph. And what is the third?

Theol. Auoiding of an iniurie, offered by some priuate person: this, if it be against an vnruly and an vnstaied aduersarie, and the defence be faultlesse, is very lawfull, and is so farre from a priuate reuenge, that it is to be accounted a iust defence. The defence is then faultlesse, when a man doth so assault his aduersarie, as that he neither purposeth his owne reuenge, or his enemies hurt, but onely

onely his alone safetie from that imminent danger.

Theoph. Whether then may a man flie in the plague time?

Theol. Such as be hindered by their calling, may not; as, Magistrates, and Pastours, hauing charge of soules.

Theoph. What reason haue you why free men not bounden by calling may flie?

Theol. I. A man may prouide for his owne safetie, if it be not to the hinderance of another. II. A man may flie warres, famine, flouds, fire, and other such dangers: therefore the plague. III. There is lesse danger of sicknesse, the more the multitude of people is diminished.

Theoph. But to flie is a token of distrust.

Theol. This diffidence is no fault of the fact, but of the person.

Theoph. But it is offensiue.

Theol. The offence is giuen, not taken.

Theoph. But to flie, is to forsake our neighbour against the rule of charitie.

Theol. It is not, if kinsfolke and magistrates be present.

Theoph. But men are to visite the sicke by Gods appointment.

Theol. Lepers were excepted among the Iewes: and so likewise they in these daies

which are infected with a diſeaſe, anſwerable to the leproſie, namely, if it bee dangerouſly contagious.

CHAP. XXVI.

Of the ſeauenth Commaundement.

Theoph. What is ſhewed in this ſeauenth commaundement?

Theol. How we may preſerue the chaſtitie of our ſelues, and of our neighbour.

Theoph. Repeat the words?

Theol. Thou ſhalt not commit adulterie.

The Reſolution.

Theoph. What meane you by adulterie?

Theol. To commit adulterie, ſignifieth as much, as to do any thing, what way ſoeuer, whereby the chaſtitie of our ſelues, or our neighbours may bee ſtained, Mat. 5 28.

Theoph. Which is the negatiue part of this commaundement?

Theol. Thou ſhalt no way either hurt, or hinder thy neighbours chaſtitie.

Theoph.

Theoph. Which is the first sinne in this place prohibited?

Theol. The lust of the heart, or the euill concupiscence of the flesh. Mat. 5. 28. *I say vnto you, whosoeuer looketh on a woman to lust after her, he hath alreadie committed adulterie with her in his heart.* Col. 3. 5. *Mortifie your members which are on earth: fornication, vncleanenesse, the inordinate affection, euill concupiscence.*

Theoph. Which is the second?

Theol. Burning in the flesh, which is an inward feruencie of lust, whereby the godly motions of the heart are hindered, ouerwhelmed, and, as it were, with contrarie fire, burnt vp. 1. Cor. 7. 9. *If they can not abstaine, let them marrie: for it is better to marrie then to burne.*

Theoph. Which is the third?

Theol. Strange pleasures about generation, prohibited in the word of God.

Theoph. Repeat I pray you those straunge pleasures about generation, forbidden in this commaundement?

Theol. I will, marke them, they are these: I. With beasts, Leuit. 18. 23. *Thou shalt not be with any beast, to be defiled therewith, neither shall any woman stand before a beast, to lie downe thereto: for it is an abomination.* II. With the diuel, as witches do by their own confession.

For why should not a spirit as well haue societie with a witch, as to eate meate. III. With one of the same sexe. Leuit. 18.22. *Thou shalt not lie with the male, as one lieth with a woman: for it is abomination.* This is a sinne, which they commit, whom God hath giuen ouer into a reprobate sense. Rom. 1.26. *For this cause God gaue them vp to vile affections: for euen their women did chaunge their naturall vse into that which is against nature.* 27. *And the men left the naturall vse of the woman, and burned in their lusts one toward another, and man with man wrought filthinesse.* It was the sinne of Sodome. Gen. 19. where it was so common, that to this day it is tearmed Sodome. IV. With such as be within the degrees of consanguinitie or affinitie, prohibited in the word of God. Leuitic. 18.6. *None shall come neere to any of the kindred of his flesh, to vncouer her shame. I am the Lord.* V. With vnmarried persons: and this sinne is termed fornication. Deut 22.28. *If any man finde a maide that is not bethrothed, and take her and lie with her, and they be found.* 29. *Then the man that lay with her, shall giue vnto the maides father fiftie shekels of siluer: and she shall be his wife, because he hath humbled her: he cannot put her away all his life.* 1. Cor. 10 8. *Neither let vs commit fornication, as some of them committed fornication,*

cation,& fell in one day one and twenty thousand.

VI. With those, whereof one is married, or at the least betrothed. This sinne is called *adulterie*: and God hath inflicted by his word the same punishment vpon them, which commit this sinne, after they be betrothed, as he doth vpon such as are alreadie married. Deut. 22. 22. *If a man be found lying with a woman married to a man, then they shall die euen both twaine: to wit, the man that lay with the wife, and the wife: so thou shalt put away euill from Israel.* 23. *If a maide be betrothed to an husband, and a man finde her in the towne and lie with her.* 24. *Then shall ye bring them both out vnto the gates of the same citie, and shall stone them to death with stones.* This is a marueilous great sinne, as may appeare, in that it is the punishment of idolatrie. Rom. 1. 23. *They turned the glorie of the vncorruptible God, to the similitude of the image of a corruptible man, &c.* 24. *Wherefore God gaue them vp vnto their hearts lusts, vnto vncleanesse.* Yea, this sinne is more hainous then theft. Prou 6. 30. *Men doe not despise a thiefe, when he stealeth to satisfie his soule when he is hungrie:* 32. *But he that committeth adulterie with a woman is destitute of vnderstanding: he that doth it, destroyeth his owne soule.* Againe, the adulterer breaketh the couenant of marriage, which is Gods

couenant.

couenant. Prou. 2. 17. *Which forsaketh the guide of her youth, and forgetteth the couenant of her God.* Adulterers dishonest their owne bodies. 1. Cor. 6. 18. *Flee fornication, euery sinne that a man doth, is without the bodie: but he that committeth fornication, sinneth against his owne bodie.* And bereaue their neighbours of a great and vnrecouerable benefite: namely, of chastitie. As for the children, which are begotten in this sort, they are shut out from that preheminence, which they otherwise might obtaine in the congregation. Deut. 23. 2. *A bastard shall not enter into the Congregation of the Lord: euen to his tenth generation shall he not enter into the congregation of the Lord.* He maketh his family a stewes, as appeareth in *Dauid*, whose adulterie was punished by *Absoloms* lying with his fathers concubines. 2. Sam. 16. 21. *Achitophel said to Absolom, Goe to thy fathers concubines, which he hath left to keepe the house.* Iob. 31. 9. *If mine heart haue bin deceiued by a woman, or if I haue laid wait at the doore of my neighbour: let my wife grind vnto another man: and let other men bowe downe vpon her.* Mans posterity feeleth the smart of this sinne. Iob. 31. 12. *This* (adulterie) *is a fire that shall deuoure to destruction, and which shall roote out all mine encrease.* To conclude, though this sinne be committed neuer

uer so closely, yet God will reueale it. Num. 5. from the 12. verse to the 23. And it vsually hath one of these two, as companions: namely, dulnesse of heart, or a marueilous horrour of conscience. Hose. 4. 11. *Whoredome, and wine, take away their heart.*

As for the Patriarkes Polygamie, or marrying of many wiues, albeit it cannot be defended, yet it may be excused: either because it serued to the enlarging of the number of mankind, when there were but few: or at the least, to the propagation of the Church of God. VII. With man and wife. They abuse their liberty, if they know ech other so long as the woman is in her flowers. Ezek. 22. 10. *In thee haue they discouered their fathers shame: in thee haue they vexed her that was polluted in her flowers,* Leuit. 18. 19. *Thou shalt not goe vnto a woman to vncouer her shame, as long as shee is put apart for her disease.* Ezek. 8. 6. *If a man hath not lien with a menstruous woman,* Ambros. lib. de Philos. which Augustine citeth, lib. 2. contr. Iulian. saith, that he committeth adulterie with his wife, who in the vse of wedlocke hath neither regard of seemelinesse, nor honestie. Hierome in his 1. booke, contra Iulianum, saith: A wise man ought to rule his wife in iudgement, not in affection, He will not giue the bridle vnto head-

headstrong pleasure, nor headily companie with his wife. Nothing (saith he) is more shameleſſe, then to make a ſtrumpet of his wife. VIII. Nocturnall pollutions, which ariſe of immoderate diet, or vnchaſt cogitations, going before in the day. Deut. 23. 10. Onans ſinne (Gen. 38. 8.) was not much vnlike theſe.

Theoph. Which is the fourth ſinne heere prohibited?

Theol. Effeminate wantonneſſe, whereby occaſions are ſought to ſtirre vp luſt. Gal. 5. 19. *The works of the fleſh are manifeſt, which are adulterie, fornication, vncleanneſſe, wantonneſſe.*

Theoph. Acquaint me with ſinnes of this kinde, that I may auoid them?

Theol. 1. Eyes full of adulterie. 2. Pet. 2. 14. *Hauing eyes full of adulterie, and that cannot ceaſe to ſinne.* 2. Idleneſſe. 2. Sam. 11. 2. *When it was euening tide, Dauid aroſe out of his bed, and walked vpon the roofe of the Kings pallace: and from the roofe he ſaw a woman waſhing her ſelfe: and the woman was very beautifull to looke vpon.* 3. *And Dauid ſent & inquired what woman it was: and one ſaid; Is not this Bethſheba the daughter of Eliam, wife to Vriah the Hittite? Then Dauid ſent meſſengers, and tooke her away: and ſhe came vnto him, and he lay with her.* 3. Riotous and laſciuious attire. 1. Tim.

Tim. 2. 9. *The women shall aray themselues in comely apparell, with shamefastnesse and modestie, not with broydered haire, or gold, or pearles, or costly apparell, but (as becommeth women that professe the feare of God) with good workes.* Esay. 3. 16. *Because the daughters of Zion are haughty, and walke with stretched out neckes, and with wandring eyes, walking and minsing as they goe, and making a tinkling with their feete.* 17. *Therefore shall the Lord make the heads of the daughters of Zion bald, and the Lord shall discouer their secret parts.* 18. *In that day shall the Lord take away the ornament of the slippers, and the caules, and the round tyres.* 19. *The sweete balles, and the bracelets, and the bonnets.* 20. *The tyres of the head, and the sloppes, and the headbandes, and the tablets, and the earings,* 21. *The rings and the mufflers.* 22. *The costly apparell and the vayles, and the wimples, and the crisping pinnes.* 23. *And the glasses, and the fine linnen, and the hoodes, and the launes.*

Theoph. Why are the prophets so sharpe against excessiue and wanton apparell?

Theol. This is. I. a lauish and prodigall wasting of the benefits of God, which might well be employed vpon better vses. II. It is a testimonie, and, as it were, the cognisance or ensigne of pride, whereby a man would haue

haue himselfe in greater reputation, then another. III. It is a note of great idlenes, and slouthfulnesse. For commonly such as bestow much time in tricking and trimming themselues vp, doe quite neglect other businesse, and of all things, cannot away with paines. IV. It argueth leuity, in deuising euery day some new fashion, or imitating that, which others deuise. V. It maketh a confusion of such degrees and callings, as God hath ordained, when as men of inferiour degree and calling, cannot be by their attyre, discerned from men of higher estate.

Theoph. And which is the fourth occasion to stirre vp lust?

Theol. 4. Fulnesse of bread and meate, which prouoke lust. Ezech. 16. 45. *This was the iniquity of thy sister Sodom, pride, fulnesse of bread, and idlencsse was in her, & in her daughters.* Luk. 16. 19. *There was a certaine rich man, which was clothed in purple and fine linnen, and fared well and delicately euery day.* Rom. 13. 13. *Walke honestly, as in the day time, not in gluttonie and in drunkennesse, neither in chambring and wantonnesse.*

Theoph. Which is the fourth?

Theol. 5. Corrupt, dishonest, and vnseemely talke. 1. Cor. 15. 33. *Erre not, euill talke corrupteth good manners.* Such are vaine loue

songs,

ſongs, ballades, enterludes, and amorous bookes. This is the thing wee are carefully to ſhunne, in the reading of Poets, yet ſo, as mariners do in nauigation, who forſake not the ſea, but decline and flie from the rockes.

Theoph. Which is the ſixth?

Theol. Laſciuious repreſentations of loue matters, in playes and comedies. Eph. 5. 3, 4. *Fornication, and all vncleanneſſe, let it not once be named among you, as it becommeth Saints, neither filthineſſe, nor fooliſh talking, neither ieſting, which are things not comely.*

Theoph. Which is the ſeuenth?

Theol. Vndecent and vnſeemely pictures. 1. Theſſ. 5. 22. *Abſteine from all appearance of euill.*

Theoph. Which is the eighth?

Theol. Laſciuious dauncing of man and woman together. Mark. 6. 22. *The daughter of the ſame Herodias came in and dauced, and pleaſed Herod, &c.*

Theoph. And which is the ninth?

Theol. Companie with effeminate perſons. Prou. 7. 25. *Let not thine heart decline to her waies: wander thou not in her paths.*

Theoph. Which is the laſt ſinne heere diſallowed?

Theol. To appoint ſome light or ſheete puniſhment for adulterie, ſuch as that Romiſh

mish Synagogue doth. For this is nothing els, but to open a gappe for other leud persons, to runne headlong into the like impiety.

Theoph. Now come to the affirmatiue part of this commandement, what is it?

Theol. Thou shalt preserue the chastity of our neighbour.

Theoph. Which is the chastity?

Theol. The purity of soule and bodie, as much as belongeth to generation.

Theoph. How is the minde chast?

Theol. When it is free, or at the least, freed from fleshly concupiscence.

Theoph. How is the bodie chast?

Theol. When it putteth not in execution, the concupiscences of the flesh. 1. Thess. 4. 3. *This is the will of God, euen your sanctification, and that ye should abstaine from fornication.* 4. *That euery one of you should know, how to possesse his vessell in holinesse and honour.* 5. *And not in the lust of concupiscence, euen as the Gentiles, which know not God.* 1. Cor. 7. 34. *The vnmarried woman careth for the things of the Lord, that she may be holy both in bodie and spirit.*

Theoph.

Theoph. Which are the speciall vertues which preserue chastity?

Theol. Modestie, and Sobrietie.

Theoph. What is Modestie?

Theol. A vertue which keepeth in ech worke an holy *decorum*, or comelines.

Theoph. Wherein is it seene?

Theol. I. In the countenance and eyes, namely, when they neither expresse, nor excite the concupiscence of the heart. Iob. 31. 1. *I made a couenant with mine eye, why then should I thinke on a maid?* Gen. 24. 64. *Rebekah lift vp her eyes, and when shee saw Izhak, shee lighted downe from the camell.* 65. *So shee tooke a vayle, and covered her face.* Prou. 7. 13. *Shee caught him, and kissed him, and with an impudent face said vnto him, &c.*

Theoph. Wherein secondly?

Theol. In words: when a mans talke is decent, in speaking of such things, we cannot but be ashamed of. Gen. 4. 1. *Then Adam knew Heuah his wife: who, &c.* Psal. 51. 1. *A Psalme of Dauid, when the Prophet Nathan came vnto him, after he had gone in to Bethsheba.* Esa. 7. 20. *In that day shall the Lord shaue with a rasor that is hired, euen by them beyond the Riuer, by the King of Assour, the head and the haire of the feete, and it shall consume the beard.* Iudg. 3. 24. *When he was gone out, his ser-*

uants came: who seeing that the doores of the parlar were shut, they said, Surely he coureth his feete, (that is, he doth his easement *) in his sommer chamber.* And note againe, that a mans talke must be little and submisse. Mat. 12. 19. *Behold my seruant whome I haue chosen, he shall not striue, nor crie, neither shall any man heare his voyce in the streetes.* Prou. 10. 19. *In many words there cannot want iniquity: but he that refraineth his lips, is wise.* And for a woman, it is a note of a strumpet to be a giglot, and loud-tongued. Prou. 7. 11. *Shee is babbling and loud.*

Theoph. Wherein is the third?

Theol. In Apparell, in which we must obserue an holy comelines. Tit. 2. 3. *The elder woman must be of such behauiour, as becommeth holinesse.*

Theoph. What is Holy comelines?

Theol. That which expresseth to the eye the syncerity, that is, the godlinesse, temperance, and grauitie, either of man or woman.

Theoph. That this decencie may better appeare, repeate I pray you the endes of apparell?

Theol. 1. Necessitie, to the end that our bodies may be defended against the extremity of parching heat, and pinching cold. 2. Honestie, that that deformity of our naked

naked bodies might be couered, which immediately followed the transgression of our first parents. 3. Commodity, whereby men, as their calling, worke, and trade of life is different, so doe they apparell themselues: and hence it is, that some apparell is more decent for certaine estates of men, then other. 4. Frugality, when a mans attyre is proportionable to his abilitie and calling. 5. Distinction of persons, as of sexe, ages, offices, times, and actions. For a man hath his set attyre, a woman hers, a young man apparelled on this fashion, an old man on that. And therfore it is vnseemely for a man to put on a womans apparell, or a woman the mans. Deut. 22. 5. *The woman shall not weare that which pertaineth to the man, neither shall a man put on womans rayment: for all that doe so, are an abomination to the Lord thy God.*

Theoph. What apparell then must people weare?

Theol. To set downe precisely out of Gods word, what apparell is decent, is very hard: wherefore in this case, the iudgement and practise of modest, graue, and syncere men, in euery particular estate, is most to be followed, and men must rather keepe too much within the bounds of measure, then to steppe one foote without the precinctes.

Theoph. *And for modestie sake what care must be had concerning the purging of the excrements of nature?*

Theol. That they be cast forth in to some separate and close place, & there also couered. Deut. 23. 14. *Thou shalt haue a place without the host e, whither thou shalt resort.* 13. *And thou shalt haue a paddle among thy weapons, and when thou wouldest sit downe without, thou shalt digge therewith, and returning, thou shalt couer thine excrements.* 14. *For the Lord thy God walketh in the middes of the campe to deliuer thee: therefore thine host shall be holy, that he see no filthie thing in thee, and turne away from thee.* 1. Sam. 24. 4. *And he came to the sheepe-coats by the way, where there was a caue, and Saul went in to couer his feete.*

Theoph. *You haue spoken of* modestie, *what is Sobrietie?*

Theol. A vertue, which concerneth the vsage of our diet in holinesse.

Theoph. *For the better obseruation hereof, what rules must I obserue?*

Theol. I. The chiefest at the banket, let him consecrate the meats to God, by saying grace. 1. Sam. 9. 13. *The people will not eate, till he (*that is, Samuel*) come, because he will blesse the sacrifice, and then eate they, that be bidden to the feast.* Mark. 6. 39. *He commanded them to*

make

make them all sit downe by companies, vpon the grasse, &c. 41. *And he tooke the fiue loaues and two fishes, and looked vp to heauen, and gaue thankes.* Act. 27. 35. *When he had thus said, he* (that is, Paul) *gaue thankes in the presence of them all, and when he had broken bread, he began to eate.* II. It is lawfull to furnish a table with store of dishes, not onely for necessitie, but also for the good entertainement of a friend, and for delight. Luk. 5. 29. *Leui made him* (that is, Iesus) *a great feast in his owne house, where there was a great company of Publicanes, and of other that sate at table with him.* Psal. 104. 15. *He giueth wine that maketh glad the heart of man, and oyle to make the face shine, and bread that strengtheneth mans heart.* Ioh. 12. 2. *There they made him a supper, and Martha serued, but Lazarus was one of them that sate at table with him.* 3. *Then tooke Marie a pound of oyntment of Spikenard, very costly, and annointed Iesus feete.* III. Choose the lower roome at a banquet, and rather then be troublesome, sit as the master of the feast assigneth thee. Luk. 14. 7. *He spake a parable to the guests, when he marked how they chose out chiefe roomes, and said,* 8. *When thou shalt be bidden of any man to a wedding, set not thy selfe downe in the chiefest place, least a more honourable man then thou be bidden of him.* 9. *And he*

that bade both him and thee, come and say, Giue this man roome. 10. *But goe and sit downe in the lowest roome, that when he that bade thee, commeth, he may say vnto thee, Friend, sit vp higher,* Prou. 25. 5. *Stand not in the place of great men, &c.* IV. Man must eate at due times, not at vnseasonable houres. Eccles. 10. 16. *Woe to thee, O land, when thy Princes eate in the morning.* 17. *Blessed art thou, O land, when Princes eate in time.* V. Man must eate and drinke moderately, so that the bodie may receiue strength thereby, and the soule be more fresh and liuely, to performe the actions of godlinesse. Luk. 21. 34. *Take heede to your selues, least at any time your hearts be oppressed with surfetting and drunkennes.* Prou. 23. 29. *To whome is woe? &c. Euen to them that tarrie long at wine, to them that goe and seeke mixt wine.* 3. *Looke not thou vpon the wine when it is red, and when it sheweth his colour in the cuppe, and goeth downe pleasantly, &c.* Prou. 25. 16. *If thou hast found honie, eate that is sufficient for thee, least thou be ouerfull, and vomite.* Prou. 31. 4. *It is not for Kings to drinke wine, nor for Princes strong drinke.* 5. *Least he drinke and forget the decree, and change the iudgement of all the children of affliction.* VI. We must then especially regard these things, when we eare at great mens tables. Prov. 23. 1. *When thou sittest to*

eate

eate with a ruler, consider diligently what is before thee. 2. Put the knife to thy throat, if thou be a man giuen to thine appetite. 3. Be not desirous of his daintie meats: for it is a deceiueable meate. VII. Godly mirth at meate is tollerable. Act. 2. 46. *They did eate their meate together with gladnes and singlenesse of heart.* VIII. Table talke (according as occasion of talke is offered) must be such as may edifie. Such was Christs talke at the Pharises table, Luk. 14. from the 1. vers. to the 16. verse, IX. See that after the banquet ended, the broken meate be not lost, but reserued. Ioh. 6. 12. *When they were satisfied, he said vnto his Disciples, Gather vp the broken meat which remaineth, that nothing be lost.* X. At a feast leaue somewhat. Ruth. 2. 14. *She did eate, and was sufficed, and left thereof.*

Theoph. You haue told me the vertues which perfect chastity, now I would faine know the kinds of Chastity?

Theol. Chastity is double: one of single life, another in wedlocke.

Theoph. What must single persons performe?

Theol. They that are single, must I. with great care keepe their affections, and bodies in holinesse. Psal. 119. 9. *How shall a young man purge his waies? by directing the same after thy word.* 1. Ioh. 2. 13. *I write vnto you fathers,*

because ye haue knowne him, that is from the beginning, I write vnto you young men, because ye haue ouercome that wicked one. 14. *I write vnto you babes, because ye haue knowne the father.* Eccles. 12. 1. *Remember thy Creator, in the daies of thy youth, whiles the euill daies come not, nor the yeeres approch, wherein thou shalt say, I haue no pleasure in them.* II. They must fast often 1. Cor. 9. 27. *I beate downe my bodie, and bring it into subiection, least by any meanes, after I haue preached to others, I my selfe should be reprooued.* III. They must take heed they burne not in lust: for, 1. Corinth. 7. 9. *It is better to marrie then to burne.*

Theoph. What is chastity in wedlocke?

Theol. When the holy and pure vse of wedlocke is obserued. Heb. 13. 4. *Mariage is honourable among all, and the bed vndefiled: but whoremongers and adulterers God will iudge.*

Theoph. How may men preserue puritie in wedlocke?

Theol. To preserue purity in wedlocke, these cautions are profitable: I. Contracts must be in the Lord, and with the faithfull onely. Malach. 2. 11. *Iudah hath transgressed, and an abomination is committed in Israel, and in Ierusalem: for Iudah hath defiled the holinesse of the Lord, which he loued, and hath married the daughter of a strange god,* 1. Cor. 7. 39.

If

If her husband be dead, she is at liberty to marie with whome she will, only in the Lord. II. Both parties must separate themselues in the time of a womans disease, and at appointed fastes. Ezech. 18.6. 1. Cor. 7.5. *Defraud not one another, except it be with consent for a time, that ye may giue your selues to fasting and prayer, and againe come together, that Satan tempt you not for your incontinencie.* III. Wedlocke must be vsed rather to suppresse, then to satisfie that corrupt concupiscence of the flesh, & especially to inlarge the Church of God. Rom. 13. 14. *Put on the Lord Iesus Christ, and take not care of the flesh, to satisfie the lusts thereof.* IV. It must be vsed with praier and thanksgiuing. 1. Tim. 4. 3, 4.

CHAP. XXVII.

Of the eighth Commaundement.

Theoph. What doth this eighth commaundement concerne?

Theol. The preseruation of our neighbours goods.

Theoph. Which is the eighth commaundement?

Theol.

Theol. Thou shalt not steale.

The Resolution.

Theoph. What is meant by this word Steale?

Theol. To steale, is properly to conuey any thing closely from another. Gen. 31. 20. *Iacob stole away the heart of Laban the Aramite.* And in this place it signifieth generally, to wish that which is another mans, to get it by fraud, and any way to impaire his wealth.

Theoph. Which is the negatiue part?

Theol. Thou shalt neither be wanting to preserue, nor a meanes to hinder or hurt thy neighbours goods.

Theoph. Which is the first sinne here forbidden?

Theol. Inordinate liuing, whether it bee in no sette calling, or idlely, wherein by neglecting their duties, such persons mispend their time, goods, and reuenues. 2. Thess. 3. 11. *We heare that there are some among you, which walke inordinatly, and worke not at all, but*

are

are buſie bodies. Gen. 3. 9. *In the ſweate of thy browes ſhalt thou eate thy bread, till thou returne to the earth.* 1. Tim. 5. 8. *If there be any that prouideth not for his owne, eſpecially for them of his houſholde, he denieth the faith, and is worſe then an infidell.*

Theoph. Which is the ſecond?

Theol. Vniuſt dealing, the which is either in heart, or deede.

Theoph. Vniuſt dealing in heart, how is it named?

Theol. Couetouſneſſe. Matth. 15. 19. *Out of the heart come euill thoughts, murthers, adulteries, fornications, theſts, &c.* And this couetouſneſſe is idolatrie. Eph. 5. 5. *We know that no couetous perſon, which is an idolater, ſhall enter into the kingdome of Chriſt and of God.* Yea, it is the very root of all euill. 1. Tim. 6. 9. *The loue of money is the roote of all euill, which whileſt ſome luſted after, they erred from the faith, and pierced themſelues through with many ſorrowes.*

Theoph. What is vniuſt dealing in deede?

Theol. It is either in bargaining, or out of bargaining. And vniuſt dealing in bargaining, hath many branches. 1. Theſſ. 4. 6. *Let no man oppreſſe, or deceiue his neighbour in a bargaine: for God is the auenger of ſuch things.*

Theoph. Which are the branches of this curſed, though fruitfull tree?

Theol.

Theol. To ſell, or bargaine for that which is not ſaleable.

Theoph. Repeat Sir the branches of this kind.

Theol. I. The gift of the holy Ghoſt, which cannot be bought with money. Act. 8.18. *When Simon ſaw, that through laying on of the Apoſtles hands, the holy Ghoſt was giuen, he offered them money.* 19. *Saying, giue me alſo this power, that on whomſoeuer I lay the hands, he may receiue the holy Ghoſt.* 20. *Then Peter ſaid vnto him, Thy money periſh with thee, becauſe thou thinkeſt that the gift of God may be obtained with money.* II. Church goods are not ſaleable. Therefore it is not to bee allowed, for men to ſell or alienate them from the Church. Prou. 20. 25. *It is deſtruction for a man to deuoure that which is ſanctified, and after the vowes to inquire.* Malach. 3.8. Church goods are the poſſeſſion of the Lord. III. Whatſoeuer is vnprofitable either to the Church, or common-weale, muſt not bee ſolde.

Theoph. Which is the ſecond branch?

Theol. All coloured forgerie and deceite in bargaining. Luk. 19.8. *Zacheus ſtood forth, and ſaid vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore: and if I haue taken ought from any man by forged cauillation, I reſtore it foure-folde.*

Theoph.

Theoph. How is this deceit vſed?

Theol. I. When men ſell that which is counterfeit, for good: as copper for golde, and mingle any wares bad with good, making ſhew only of the good. Amos 8.4,5,6. *Heare this, ye that ſwallow vp the poore, ſaying, When will the new moneth be gone, &c, that we may ſell the refuſe of the wheat.* II. When men falſifie meaſures and weights. Deut. 25. 13. *Thou ſhalt not haue in thy bagge two manner of weights, a great and a ſmall.* 14. *But thou ſhalt haue a right and a iuſt weight: a perfit and a iuſt meaſure ſhalt thou haue.* Leuit. 10. 35. *Ye ſhall not doe vniuſtly in iudgement, in line, in weight, or in meaſure.* 36. *Ye ſhall haue iuſt ballancet, true weights, a true Epha, and a true Hin.* Amos 8.4. *Heare this, ye that ſay, When will the Sabbath be gone, that we may ſell corne, and make the Epha ſmall, and the ſhekel great, and falſifie the weights by deceit.*

Theoph. Which is the third branch?

Theol. When the buyer concealeth the goodneſſe of the thing, or the ſeller the faults of it, and blindfoldeth the truth with counterfeit ſpeeches. Matth. 7. 12. *Whatſoeuer ye would that men ſhould doe to you, euen ſo doe to them: for this is the Law and the Prophets.* Prou. 20. 14. *It is naught, it is naught, ſaith the buyer: but when he is gone apart, he boaſteth.*

Theoph.

Theoph. Which is the fourth branch?

Theol. When in buying and ſelling the people are oppreſſed.

Theoph. How is this?

Theol. 1. When the iuſt price of things is raiſed. For in bargaining, it is not lawfull to purſe one pennie, without the giuing of a pennie-worth. 2. Sale vpon a ſette day, which is, when day is giuen, that the price may bee inhanced. For what is this, I pray you, but to ſel time, and to take more of our neighbour then right? 3. To ingroſſe, which is to buy vp all of one commoditie into thine owne hands, that when no other hath any of the ſame, thou maieſt ſell it at thine owne price. 4. To become bankerupt, that thou maieſt be enriched by the domages, and goods of other men. 5. Not to reſtore that, which was lent to one, pledged to him, or found by him. Ezech. 18. 7. *Neither hath oppreſſed any, but hath reſtored the pledge to his debter: he that hath ſpoiled none by violence, &c.* 6. To delay any kinde of reſtitution, from one day to another. Prou. 3. 28. *Say not to thy neighbour, Depart, & come againe, to morrow I will pay you, when thou maieſt doe it then.* Pſal. 37. 21. *The wicked man borroweth, and paieth not againe, but the righteous is mercifull, and lendeth.* 7. To practiſe

vſurie.

vſurie. Pſal. 15.5. *Which hath not put his money to vſurie.* Exod. 22.25. *If thou lendeſt money to my people, to the poore man which dwelleth with ther, be it not to him as an vſurer, lay not vſurie vpon him.*

Theoph. What is vſurie?

Theol. A gaine exacted by couenant, aboue the principall, onely in lue, and recompence of the lending of it. Vſury being conſidered as it is thus deſcribed, is quite contrarie to Gods word, and may very fitly be tearmed biting lucre. Exod. 22. 14. *If any man hath borrowed any thing of another, whatſoeuer is hurt or dieth, if the owner of the thing be not preſent, let him be recompenſed.* 15. *If he be preſent, recompenſe him not: if it be hired for a price, it is ſolde for the ſame price.* Ezech. 18.8. *He hath not giuen to vſurie, neither hath taken increaſe.* 2. Cor. 8.13. *Neither is it, that other men ſhould be eaſed, and you grieued.* 14. *But vpon like condition at this time, your abundance ſupplieth their lacke, that alſo their abundance may be for your lacke: that there may be equalitie.* And this vſurie, poſitiue lawes doe onely reſtraine, but not allow.

Theoph. Is it not lawfull to take at ſome time aboue the principall?

Theol. Yes ſurely, with theſe conditions:

I. If a man take heede that hee exact nothing,

thing, but that which his debter can get by good and lawfull meanes. II. Hee may not take more then the gaine, nay not al the gaine, nor that part of the gaine which drinketh vp the liuing of him that vseth the money. III. Hee must sometimes bee so farre from taking gaine, that hee must not require the principal, if his debter be by ineuitable and iust casualties brought behinde, & it be: also plaine that he could not make, no not by great diligence, any commoditie of the money borrowed.

Theoph. What be the reasons why a man may sometimes take aboue the principall?

Theol. 1. That which the debter may giue, hauing himselfe an honest gaine besides, and no man any waies endomaged, that the creditor may safely receiue. 2. It is conuenient, that hee, which hath money lent him, & gaineth by it, should shew al possible gratitude to him, by whose goods he is enriched. 3. It is often for the benefite of the creditor, to haue the goods in his owne hands, which he lent.

Theop. Money is not fruitfull, therefore it is vnlawfull to receiue more then we lent out.

Theol. Albeit money in it selfe bee not fruitfull, yet it is made very fruitfull by the borrowers good vse, as ground is, which is

not

not fruitfull, except it be tilled.

Theoph. Which is the last branch of this sinfull tree?

Theol. When a man detaineth the laborers wages. Iam. 5.4. *Behold, the hire of the labourers (which haue reaped your fields, which is of you kept backe by fraud) crieth, and the cries of them which haue reaped, are entred into the eares of the Lord of hostes.*

Theoph. As you haue shewed me of vniust dealing in bargaining, so tell me how manifolde is vniust dealing out of bargaining?

Theol. They are these: I. To pronounce false sentence or iudgement for a reward, either proffered, or promised. Esa. 1.23. *Thy princes are rebellious, and companions of theeues: euery one loueth gifts, & followeth after rewards: they iudge not the fatherlesse, neither doth the widowes cause come before them.* This is the Lawyers and Iudges sinne. II. To feede, or clothe stout & lustie rogues or beggers. 2. Thess. 3. 10. *When we were with you, we inioyned you this, that if any would not labour, the same should not eate.* What then, thinke you, must those licenced rogues, and beggars by authoritie, I meane, all idle Monkes, and Abby-lubbers haue? Socrates in the Tripartite historie, saith plainely, that *that Monke which laboureth not with his hands, is no*

better then a thiefe. III. Gaming for money and gaine. For thou maiest not enrich thy selfe by impouerishing thy brother. This gaming is worse farre then vsurie, and in a short while will more enrich a man. IV. To get money by vnlawfull artes: such are Magicke, Iudiciall Astrologie, Stage-plaies, and such like. Eph. 4. 28. *Let him that hath stollen, steale no more, but rather let him labour, working with his owne hands the thing that is good, that he may giue vnto him that hath nede.* Deut. 18. 11. Eph. 5. 3. 1. Thess. 5. 22. *Abstaine from all appearance of euill.* V. To filtch or pilfer the least pinne, or point from another. Mark. 10. 19. *Thou shalt not steale, thou shalt not hurt any man.* Rom. 3. 8. *And (as we are blamed, and as some affirme that we say) why do we not euill, that good may come thereof? whose damnation is iust.* VI. To remoue auncient bounds. Prou. 22. 28. *Thou shalt not remoue the auncient bounds, which thy fathers haue made.* Hos. 5. 8. *The Princes of Iudah are like them which remoue the bounds.* VII. To steale other mens seruants or children, to commit sacriledge, or robberie. 1. Tim. 1. 10. *To whore-mongers, buggerers, and men-stealers.* Iosh. 7. 19. *Achans theft.* 1. Cor. 6. 10. *Neither theeues, nor couetous persons, nor robbers, &c. shall inherit the kingdome of God.* For robbe-

róbberies, these sorts of men especially are famous: Theeues by the Queenes high waies, Pyrates vpon the seas, Souldiers not content with their pay, and whosoeuer they bee, that by maine force take that, which is none of their owne. Luk. 3. 14. *The souldiers asked him saying What shall we doe? he said, Do violence to no man, neither accuse any man falsely, and be content with your wages.* VIII. To conspire with a thiefe, whether by giuing aduice how hee may compasse his enterprize, or by concealing his fact, that hee be not punished. Prou. 29. 24. *He that is partaker with a thiefe, hateth himselfe, and he that heareth cursing, and discouereth it not.*

Theoph. What punishment belongs to theft?

Theol. The punishment of theft, may at the discretion of the Iudge bee sometimes aggrauated, as hee seeth the qualitie of the offence to be. Therefore theeues sometimes are punished with death.

Theoph. But the Iudiciall Law of God doth onely require the restitution thereof, foure-folde for such an offence.

Theol. I answer, that the ciuill Magistrate, when hee seeth some one, or many offences to increase, he may by his authority increase the ciuil punishment due to that sinne. Now it is manifest, that the sinne of theft is farre

more grieuous in our common-weale, then it was among the Iewes. For, first the inhabitants of this common-weale, are generally by many degrees poorer then the Iewes were: therefore to steale a thing, but of some small value, from one in this countrie, doth more endomage him, then a thing of great value would haue done the Iewes.

Againe. the people of this countrey are of a more stirring and fierce disposition: the which maketh theeues to be more outragious, with their robberies ioyning violence, and the disturbance of the publike tranquilitie of the countrey: whereof more regard ought to bee had, then of one priuate mans life.

Theoph. Which is the affirmatiue part of this commaundement?

Theol. Thou shalt preserue and increase thy neighbours goods.

Theoph. What is first required to these things?

Theol. A certaine calling: wherein euery man, according to that gift which God hath giuen him, must bestow himselfe honestly to his owne, and neighbours good. 1. Cor. 7. 24. *Let euery man, wherein he was called, therein*

therein abide with God. Eph. 4. 28. 1. Pet. 4. 10. *According as euery man hath receiued a gift, ſo let him adminiſter to another, that ye may be good diſpenſers of the manifold graces of God.* Galat. 5. 13. *In loue ſerue one another.*

Theoph. What ſecondly?

Theol. The true vſe of riches, and all the goods a man hath.

Theoph. What vertues belong hereto?

Theol. Contentation, and Thriftineſſe.

Theoph. What is Contentation?

Theol. A vertue, whereby a man is well pleaſed with that eſtate, wherein hee is placed. 1. Tim. 6. 6. *Godlineſſe is great gaine, with a contented minde: 7. For we brought nothing into the world, neither ſhall we carrie any thing out of the world. But hauing foode and rayment, let vs be content.* Phil. 4. 11. *I haue learned, in whatſoeuer eſtate I am, therewith to be content.* 12. *I can be abaſed, and I can abound, euery where in all things I am inſtructed, both to be full, and to be hungrie, and to abound, and to haue want.* Math. 6. 11. *Giue vs this day our daily bread.* Hebr. 13. 5. *Let your conuerſation be without couetouſneſſe, and be content with the things which you haue: for he ſaith, I will not forſake thee, nor leaue thee.*

Theoph. What is Thriftineſſe?

Theol. Thiftineſſe or frugalitie, is a

vertue, whereby a man carefully keepeth his goods which he hath gotten, and imploieth them to such vses, as are both necessarie and profitable. Prou. 5. 15. *Drinke the water of thy cisterne, and of the riuers out of the middest of thine owne well.* 16. *Let thy fountaines flow forth, and the riuers of waters in the streetes.* 17. *Let them be thine owne, yea, thine onely, and not the strangers with thee.* Pro. 21. 5. *The thoughts of the diligent do surely bring abundance.* 17. *He that loueth pastime, shall be a poore man, and he that loueth wine and oyle shall not be rich.* Prou. 12, 27. *The deceitfull man rosteth not that which he hath taken in hunting: but the riches of the diligent are pretious,* Ioh. 6 12.

Theoph. What is the third thing required in the affirmatiue part of this commaundement?

Theol. To speake the truth from the heart, and to vse an harmelesse simplicitie in all affaires. Psal. 15. 2. *He that walketh vprightly, and worketh righteousnesse, he that speaketh the truth in his heart.* Gen. 23. 15. *Ephron said to Abraham, The land is worth foure hundreth shekels of siluer, What is that betweene me and thee? burie therefore thy dead.* 16 *So Abraham hearkened to Ephron, and Abraham weighed to Ephron the siluer, which he had named in the audience of the Hittites, euen foure hundreth shekels of current money among marchants, &c.*

Theoph.

Theoph. Which is the fourth?

Theol. Iust dealing, 1. Thess. 4. 6.

Theoph. Is this of one sort?

Theol. No: of this there are many kinds: as I. In buying and selling, in setting and hiring of Farmes, tenements, lands: in marchandize, & all maner of commodities, men must racke nothing, but keepe a iust price.

Theoph. When is a iust price obserued?

Theol. When as the things prized, and the price giuen for them, are made equall, as neere as may be.

Theoph. Giue me out some rules for this equalitie.

Theol. For the obseruation of this equalitie, these foure rules are to bee considered: for by them all bargaines must be ordered. I. There must be a proportion and equalitie in all contracts: the which will then bee, when as the seller doth not value the thing, onely according to his owne paines, & costs bestowed vpon it, but also seeth what profite it may be to the buyer, and in what need he standeth of it. Leuit. 25. 14. *When thou sellest ought to thy neighbour, or buyest ought at his hands, ye shall not oppresse one another:* 15. *But according to the number of yeares after the Iubilie, thou shalt buy of thy neighbour. Also according to the number of yeares of thy reuenues he*

ſhall ſell vnto thee. 16. *According to the number of yeares thou ſhalt increaſe the price thereof: and according to the fewneſſe of yeares, thou ſhalt abate the price of it: for the number of fruits doth he ſell vnto thee.* II. They muſt be ſquared according to the law of nature, the ſum wherof Chriſt propoundeth in theſe words: *Whatſoeuer ye would that men ſhould doe vnto you, doe the ſame vnto them.* III. The bond of nature muſt be kept, which bindeth him that receiueth a benefit, and maketh a lawfull gaine of another mans goods, that hee beeing once enriched, ſhall make a proportionable and naturall recompence, euen aboue the principall. IV. Men muſt communicate and make vſe of their goods, with that caueat which Paul giueth. 2. Corinth. 8. 13. Not ſo to beſtow them, *as that others may be eaſed, and they grieued:* or contrariwiſe.

Theoph. You haue ſpoken of the firſt ſort of iuſt dealing, which is the ſecond?

Theol. Men muſt make ſale of ſuch things, as are in their kinde ſubſtantiall, and profitable.

Theoph. Which is the third?

Theol. They muſt vſe iuſt weights and meaſures. Deut. 25. 13. *Thou ſhat not haue in thy bagge two manner of weights, a great and a ſmall*

a ſmall: but thou ſhalt haue a right and iuſt weight, a perfect and iuſt meaſure ſhalt thou haue. Ezech. 45. 10. *Ye ſhall haue iuſt balances, a true Ephah, and a true Bath.* Mich. 6. 11. *Shall I iuſtifie the wicked balances, and the bag of deceitfull weights?*

Theoph. Which is the fourth?

Theol. He that hyreth any thing, muſt not onely pay the appointed hyre, but make that which he hired, good, if ought but good come vnto it, by his default. Exod. 22. 14, 15. *If a man borrow any thing of his neighbour, and it be hurt, he ſhall ſurely make it good, &c.*

Theoph. Which is the fifth?

Theol. The pledge or pawne ought to be redeemed, and if it be of important neceſſitie, as that which preſerueth the life of our neighbour, it muſt be reſtored to him incontinently. Exod. 22. 26. *If thou take thy neighbours rayment to pledge, thou ſhalt reſtore it againe before the ſunne goe downe: for that is his couering onely.* Deut. 24. 6. *No man ſhall take the nether or vpper milſtone to pledge: for this gage is his liuing.* Neither may a man in a pledge be his owne caruer, but he muſt take ſuch an one, as is offered. Deut. 24. 10. *When thou ſhalt aske againe of thy neighbour any thing lent, thou ſhalt not goe into his houſe to fetch his his pledge.* 11. *But thou ſhalt ſtand without, and the*

the man that borrowed it of thee, shall bring the pledge out of the doores vnto thee. 12. *Furthermore, if it be a poore bodie, thou shalt not sleepe with his pledge,* 13. *But shalt restore him the pledge, &c.*

Theoph. Which is the sixth?

Theol. To become suretie onely for men that are honest, and very well knowne: and that warily, with much deliberation. Prou. 11.15. *He shall be sore vexed, that is suretie for a stranger. And he that hateth suretiship is sure,* Prov. 17.18. *A man destitute of vnderstanding toucheth the hand, and becommeth surety for his neighbour.* Prou. 22.26.

Theoph. What must I doe if I haue become suretie?

Theol. If it be so that a man hath intangled himself by suretiship, the best way is to craue his creditours fauour, by his owne humble suite, and the instant request of his friends. Prov. 6.1. *My sonne, if thou be suretie for thy neighbour, and hast stricken hands with the stranger.* 2. *Thou art snared with the words of thine owne mouth.* 3. *Doe this now, my sonne, & deliuer thy selfe, seeing thou art come into the hand of thy neighbour, goe, and humble thy selfe, and sollicite thy friends.* 4. *Giue no sleepe to thine eyes, nor slumber to thine eye lids.* 5. *Deliuer thy selfe, as a Doe from the hand of the hunter, and*

as

as a bird from the hand of a fouler.

Theoph. Now what is the seauenth sort of iust dealing.

Theol. All iust couenants and promises, though they be to our hinderance, must be performed. For a promise doth bind, if it be lawfull, so farre forth as he will, vnto whom we make the promise. Psal. 15. 4. *Which sweareth to his hurt, and changeth not.* Prov. 25. 14. *A man that boasteth and keepeth not promise, is like cloudes and winde without raine.* Iudg. 1. 24. *The spies saw a man come out of the citie, & they said vnto him, Shew vs, we pray thee, the way into the city, & wee wil shew thee mercy.* 25. *And when he had shewed them the way into the citie, they smote the citty with the edge of the sword, but they let the man and all his household depart.* Therefore if after promise made, he either see that he shal be endomaged thereby, or hindered in the performance of his promise, he may craue release, and if it be graunted, accept of it.

Theoph. What is the eighth?

Theol. To lende that we doe, freely. Luk. 6. 35. *Lend, looking for nothing againe, and your reward shall be great.* And when we borrow, we must be carefull to make restitution, euen, if neede be, with the sale of our owne goods. 2. King. 4. 2, 3, 4, 5, 6, 7. *Here the wife of the*

the sonnes of the Prophets selleth her oyle, which God sent by the hand of Elisha, to pay her creditour.

Theoph. What is the ninth?

Theol. To restore that, which is committed to our custodie, without delay. Matth. 21.41. *He will destroy the euill husbandmen, and let out his vineyard to others, which shall deliuer him the fruits in their season.* Prou. 3.28.

Theoph. What if it be lost?

Theol. If such a thing be lost, not by our default, we are not vrged to repay it. Exod. 22.7. *If a man deliuer his neighbour money, or stuffe to keepe, and it be stollen out of his house, if the thiefe be found, he shall pay the double.* 8. *If the thiefe be not found, then the master of the house shall be brought before the Iudges, to sweare whether he haue put his hand to his neighbours goods, or no.*

Theoph. Which is the tenth sort?

Theol. That which a man findeth, is to be kept in his owne hand, if the true owner can not be heard of: but if he be, he must restore it. Deut. 22.1. *Thou shalt not see thy brothers oxe, nor his sheepe goe astray, and withdraw thy selfe from them, but shalt bring them againe vnto thy brother.* 2. *If he be not neere vnto thee, or thou know him not, thou shalt bring it into thine house, and it shall remaine with thee, vntill thy brother seeke*

seeke after it, then shalt thou deliuer it to him againe. 3. So shalt thou doe with all lost things.

Theoph. And which is the last sort of iust dealing?

Theol. To get our owne, we may, if we can not doe otherwise, sue our neighbour in law: But wee must follow our suits in an holy manner.

Theoph. That we may doe so what circumstances must we obserue?

Theol. These: I. In all suits, we must not doe any thing, that may preiudice the profession of Christian religion. Therefore all suiters in law, offend, when they trust more in man, then in God, and make their religion a iest to wordlings, partly by striuing about things of small importance: and partly by not admitting any conditions of reconciliation. 1. Cor. 6. 1. *Dare any of you, hauing businesse against another, be iudged vnder the vniust, and not vnder the Saints?* II. Law must be the last remedie, as a desperate medicine is the last remedie the Physitian vseth. We must assay all meanes possible, before we vse this, especially to a brother. 1. Cor. 6. 7. *There is vtterly a fault among you, because ye goe to law one with another: why rather suffer ye not wrong? why rather suffeine ye not harme?* III. In all suits of law, we must be minde-

mindefull of the law of charity, and not so much endeuour to mainetaine our owne right, as to recall our brother, which erreth, into the right way.

CHAP. XXVIII.

Concerning the ninth Commandement.

Theoph. To what purpose is the ninth commandement?

Theol. It belongeth to the preseruation of our neighbours good name.

Theoph. Which is it?

Theol. Thou shalt not beare false witnesse against thy neighbour.

The Resolution.

Theoph. What meaneth this, thou shalt not beare?

Theol. That is, answer when thou art asked before a Iudge. Deut. 19. 17. *Then both the men which striue together, shall stand before the Lord, euen before the Priests and the Iudges which shall be in those daies.* 18. *And the Iudges shall make diligent inquisition, and if the witnesse be*

be found false, and hath giuen false witnesse against his brother.

Theoph. What signifieth this, to witnesse?

Theol. By a figure, it signifieth euery word, whereby the credit and estimation of our neighbour is either impaired or diminished.

Theoph. Which is the negatiue part of this commandement?

Theol. Thou shalt not diminish or hurt the good name and estimation of thy neighbour.

Theoph. Which is the first sinne heere forbidden?

Theol. Enuie, disdaine of others, desire of a mans owne glorie. 1. Tim. 6. 4. *He is puft vp, and knoweth nothing, but doteth about questions, and strife of words, whereof commeth enuie, strife, raylings.* 1. Pet. 2. 1. *Wherefore laying aside all malitiousnes, and all guile, and enuie, and all euill speaking.* Matth. 21. 15. *But when the chiefe Priestes and Scribes saw the merualles that hee did, and the children crying in the Temple, and saying, Hosanna the sonne of Dauid, they disdained.*

Theoph.

Theoph. Which is the second?

Theol. Euill suspicions. 1. Tim. 6. 4. 1. Sam. 17. 28. *And Eliab his eldest brother heard when he spake vnto the men, and Eliab was very angrie with Dauid, and said, Why camest thou downe hither? and with whome hast thou left those few sheepe in the wildernesse? I know the pride, and the malice of thine heart.* Act. 28. 4. *Now when the Barbarians saw the worme hang on his hand, they said among themselues, This man surely is a murtherer, whome though hee hath escaped the sea, yet vengeance hath not suffered to liue.*

Theoph. Vnder this what other sinnes are condemned?

Theol. Hard censures and sinister iudgements against our neighbour. Matth. 7. 1. *Iudge not, that ye be not iudged: 2. For with what iudgement ye iudge, ye shalbe iudged: and with what measure ye mete, it shalbe measured to you againe.*

Theoph. What are these iudgements which Christ forbiddeth?

Theol. Priuate and reprochfull or slanderous iudgements: namely, when either a good or an indifferent action is interpreted to the worse part: or when a light offence is made heinous through euil will, without all desire either to amend, or to couer the same,

same. Act. 2. 13. *And others mocked, and said, They are full of new wine.* 14. *But Peter standing with the eleuen, lift vp his voyce, and said vnto them, Ye men of Iudea, and all ye that inhabite Ierusalem, be this knowne vnto you, and hearken vnto my words:* 15. *For these are not drunken, as ye suppose, since it is but the third houre of the day.* 1. Sam. 1. 13. *For Hannah spake in her heart, her lippes did moue onely, but her voyce was not heard, therefore Eli thought shee had bin drunken.*

Theoph. Are all Iudgements heere forbidden?

Theol. No, we must know, that there are three kinds of iudgements, which are not forbidden by this commaundement of Christ. The first is, the ministery of the Gospell, which iudgeth and reproueth sinne. The second is, the iudgement of the Magistrate. The third is, the iudgement of a friend admonishing vs: as when he saith, Absteine from the company of such a man, for I know him to be a drunkard, &c.

Theoph. Which is the third sinne heere forbidden?

Theol. A relation of the bare words onely, and not of the sense and meaning of our neighbour. Matth. 26. 59. *Now the chiefe Priests and the Elders and all the whole councell, sought false witnesse against Iesus, to put him to*

death: 60. *But they found none, and though many false witnesses came, yet found they none: but at the last came two false witnesses,* 61. *And said, This man said, I can destroy the Temple of God, and build it in three daies.* In deede Christ said some such thing in words, as appeareth. Ioh. 2. 19 *Iesus answered, and said vnto them Destroy this temple, & in three daies I will raise it vp againe.*

Theoph. Which is the fourth?

Theol. A lye, whereby euery falshood with purpose to deceiue is signified, whether in words, or in deedes, or concealing the truth, or any other way whatsoeuer, be it for neuer so great a good to our neighbour.

Theoph. Which is the fifth?

Theol. To pronounce vniust sentence in iudgement, to rest in one witnesse, to accuse another wrongfully, to bewray a mans cause by collusion. 1. King. 21. 12. *They proclaimed a fast, and set Nabaoth among the chiefe of the people.* 13. *And there came two wicked men, and sate before him, and the wicked men witnessed against Nabaoth in the presence of the people, saying, Nabaoth did blaspheme God and the King: then they carried him away out of the cittie, and stoned him with stones that he died.* Deut. 17. 6. *At the mouth of two or three witnesses shall he, that is worthy of death, die: but at the mouth of*

one

one witneſſe he ſhall not die.

Theoph. Which is the ſixth?

Theol. Openly to raiſe forged and hurtfull tales and reports of our neighbour, or priuily to deuiſe the ſame. Rom. 1. 29. *Whiſperers,* 30. *Backbiters, haters of God, proude, boaſters, inuenters of euill things.* Leuit. 19. 16. *Thou ſhalt not walke about with tales among thy people, thou ſhalt not ſtand againſt the blood of thy neighbour: I am the Lord,* 1. Tim. 5. 13. *And likewiſe alſo being idle, they learne to goe about from houſe to houſe: yea, they are not onely idle, but alſo pratlers and buſi-bodies, ſpeaking things which are not comely.* To ſpread abroad flying tales, or to faine and adde any thing vnto them. Prou. 26. 20. *Without wood the fire is quenched, and without a tale-bearer ſtrife ceaſeth.* 21. *As a cole maketh burning coles, and wood a fire, ſo the contentious man is apt to kindle ſtrife.* 22. *The words of a tale-bearer are as flatterings, and they goe downe into the bowels of the belly.* 2. Cor. 12. 20. *For I feare leaſt when I come, I ſhall not finde you ſuch as I would, and that I ſhall be found to you ſuch as I would not, and leaſt there be ſtrife, enuying, wrath, contentions, backebitings, whiſperings, ſwellings, and diſcord among you.* To receiue or beleeue thoſe tales which we heare of others. Exod. 23. 1. *Thou ſhalt not receiue a falſe tale, neither ſhalt thou*

put thine hand with the wicked, to be a false witnesse. 1. Sam. 24. 10. *And David said to Saul, Wherefore giuest thou an eare to mens wordes, that say, Behold, Dauid seeketh euill against thee?*

Theoph. Which is the seauenth?

Theol. To accuse our neighbour, for that which is certen and true, through hatred & with intent to hurt him. 1. Sam. 22. 9. *Then answered Doeg the Edomite (who was appointed ouer the seruants of Saul) and said, I saw the sonne of Isai when he came to Nob, to Abimelech the sonne of Ahitub,* 10. *Who asked counsell of the Lord for him, and gaue him victailes, and he gaue him also the sword of Goliah the Philistim.* Of this deede, Dauid thus speaketh, Psal. 52. 1. *Why boastest thou thy selfe in thy wickednesse, O man of power? the louing kindnesse of the Lord endureth for euer.* 2. *Thy tongue imagineth mischiefe, and is like a sharpe rasor, that cutteth deceitfully.* 3. *Thou dost loue euill more then good; and lies, more then to speake the truth.* 4. *Thou louest all words that may destroy; O deceitfull tongue.*

Theoph. Which is the eighth?

Theol. To open or declare our neighbours secret to any man, especially if he did it of infirmity. Matth. 18. 15. *Moreouer, if thy brother trespasse against thee, goe and tell him his*

his fault betweene thee and him alone: if he heare thee, thou haſt wonne thy brother. Prou. 11.13. *He that goeth about as a ſlanderer, diſcouereth a ſecret: but hee that is of a faithfull heart, concealeth a matter.*

Theoph. Which is the ninth?

Theol. All babling talke and bitter words. Eph.5.3. *But fornication, and all vncleanneſſe, let it not be once named among you.* 4. *Neither filthineſſe, neither fooliſh talking, neither ieſting, which are not comely, but rather giuing of thankes.* Ioh. 9.34. *They anſwered, and ſaid vnto him, Thou art altogether borne in ſinnes, and doeſt thou teach vs? ſo they caſt him out.*

Theoph. What thinke you of ieſting?

Theol. This ieſting, or as it is now tearmed, witte, which *Ariſtotle* the Philoſopher maketh a vertue, is by *Paul* the Apoſtle accounted a vice.

Theoph. And why doth he ſo?

Theol. I. Such quippes as ſting others, though they be a great pleaſure for ſome to heare, yet are they very offenſiue to ſuch as are ſo gyrded. II. It is very hard to make Chriſtian both godlineſſe and grauity to agree with ſuch behauiour.

Theoph. But ſalt and tart ſpeeches are v ſuall in the Scriptures, 1. King. 18.27. *Eliah mocked the prieſts of Baal,* Eſay. 14.9.

Theol. Such ſpeeches are not ſpoken to pleaſe others, but are ſharpely denounced againſt Gods enemies, to his glory.

Theoph. Which is the tenth ſinne heere forbidden?

Theol. Flatterie, whereby we praiſe our neighbour aboue that we know in him. Prou. 27. 6. *The wounds of a louer are faithfull, but the kiſſes of an enemy are to be ſhunned.* 14. *Hee that praiſeth his friend with a loud voyce, riſing early in the morning, it ſhall be counted to him as a curſe.* Act. 12. 22. *And the people gaue a ſhout, ſaying, The voyce of God, and not of man.* Eſpecially this is a grieuous ſinne in the miniſters of the word. 1. Theſſ. 2. 5. *Neither did we euer vſe flattering words, as ye know, nor coloured couetouſneſſe, God is record.* Ierem. 6. 13. *For from the leaſt of them, euen vnto the greateſt of them, euery one is giuen vnto couetouſneſſe, and from the Prophet, euen vnto the Prieſt, they all deale falſely.* 14. *They haue healed alſo the hurt of the daughter of my people with ſweete words, ſaying, Peace, peace, when there is no peace,* Rom. 16. 18. *For they that are ſuch, ſerue not the Lord Ieſus Chriſt, but their owne bellies, and with faire ſpeech and flattering, deceiue the hearts of the ſimple.*

Theoph. Which is the eleuenth ſinne?

Theol. Fooliſh and ouer confident boaſting.

sting. Prou. 27. 1. *Boast not thy selfe of to morrow for thou knowest not what a day may bring forth.* 2. *Let another praise thee, and not thine owne mouth: a stranger, and not thine owne lippes.*

Theoph. Which is the last?

Theol. To accuse, or witnesse against one falsely, 1. King. 21. 13. *Naboath blasphemed God and the King.*

Theoph. Which is the affirmative part of this commandement?

Theol. Preserue the good name of thy neighbour.

Eccles. 7. 3. *A good name is better then a good ointment.*

Theoph. Which is the first vertue heere commanded?

Theol. A reioysing, for the credit & good estimation of thy neighbour. Gal. 5. 22. *But the fruit of the spirit, is loue, ioy, peace, gentlenesse.* Rom. 1. 8. *First I thanke my God through Iesus Christ, for you all, because your faith is published throughout the whole world.*

Theoph. Which is the second?

Theol. Willingly to acknowledge that goodnes we see in any man whatsoeuer, and onely to speake of the same. Tit. 3. 2. *That they speake euill of no man, that they be no fighters,*

ters. but soft, shewing all meekenesse to all men. Moreouer, we must with all desire, receiue and beleeue reports of our neighbours good. Act. 16. 1. Then came he to Derbe and Lystra, and behold a certaine Disciple was there, named Timotheus, a womans sonne which was a Iewesse, and beleeued, but his father was a Grecian. 2. Of whome the brethren which were at Lystra and Iconium, reported well. 3. Therefore Paul would, that he should goe forth with him, and tooke and circumcised him.

Theoph. Is there no caueat heere to be obserued?

Theol. Notwithstanding, this must so be performed of vs, that in no wise we approoue and allow of the vices and faults of men. 2. Chron. 25. 2. And he did vprightly in the eyes of the Lord, but not with a perfit heart. And c. 27. 2. And he did vprightly in the sight of the Lord, according to all that his father Vzziah did, saue that he entred not into the Temple of the Lord, and the people did yet corrupt their waies.

Theoph. Which is the third vertue or duty?

Theol. To interpret a doubtfull euill, to the better part. 1. Cor. 13. 5. Loue thinketh not euill. 7. It beleeueth all things, it hopeth all things. Gen. 37. 31. And they tooke Iosephs coate, and killed a kid of the goates, and dipped the coate in the blood, 32. So they sent that parti-coloured

coate, and they brought it to their father, & said, This haue we found: see now, whether it be thy sonnes coate, or no. 33. Then he knew it, and said, It is my sonnes coate, a wicked beast hath deuoured him, Ioseph is surely torne in pieces. And here obserue the religion of that Ioseph, which was betrothed to Marie, who when hee saw that Marie was with childe, was readier to conclude that before her betrothing she was with childe by committing fornication, then after, by committing adulterie. Matth. 1. 19. But for all this men must not be too too credulous, or light of belief. Ioh. 2. 24. *But Iesus did not commit himselfe vnto them, because he knew them all.*

Theoph. Which is the fourth?

Theol. Not to beleeue an euill report, running abroad amongst the common people, by the whispering of tale-bearers, as it were, by conduit pipes. Psal. 15. 3. *He that slaundereth not with his tongue, nor doth euill to his neighbour, nor receiueth a false report against his neighbour.* Ier. 40. 14. *And they said vnto him. Knowest thou not, that Baalis the King of the Ammonites, had sent Ishmael, the sonne of Nethaniah, to slay thee? but Gedaliah the sonne of Ahikam, beleeued him not.* 16. *But Gedaliah the sonne of Ahikam, said vnto Ionathan, the sonne of Kareah, Thou shalt not doe this thing for*

thou

thou ſpeakeſt falſely of Iſhmael. But we ought alſo to be angrie at ſuch whiſperings. Prou. 25. 23. *As the North-winde driueth away the raine, ſo doth an angrie countenance the ſlaundering tongue.*

Theoph. Which is the fifth?

Theol. To keepe ſecret the offence of our neighbour, except it muſt of neceſſitie be reuealed. Prou 10. 12. *Hatred ſtirreth vp contention: but loue couereth all treſpaſſes.* Mat. 1. 19. *Then Ioſeph her husband, being a iuſt man, and not willing to make her a publike example, was minded to put her away ſecretly.*

Theoph. A man would ſuppoſe that by this meanes, we ſhould be partakers of other mens ſins.

Theol. But we muſt know, that we ought to conceale our neighbours imperfections, leſt he ſhould be prouoked to offence: yet in the meane ſeaſon, hee muſt bee admoniſhed that hee may amend. Gal. 6. 1. Iam. 5. 19. *Brethren, if any of you hath erred from the truth, and ſome man hath conuerted him.* 20. *Let him know, that he which hath conuerted the ſinner from going aſtray out of his way, ſhall ſaue a ſoule from death, and ſhall hide a multitude of ſinnes.*

Theoph. What if the fault ſo concealed cannot thereby be taken away?

Theol. Then muſt we in loue and charitie,

tie, declare the ſame to thoſe, which may remooue and amend the ſame. Gen. 37. 2. *When Ioſeph was ſeauenteene yeare olde, he kept ſheepe with his brethren, and the childe was with the ſonnes of Bilhah, and with the ſonnes of Zilpah, his fathers wiues: and Ioſeph told vnto their father their euill ſayings.* 1. Cor. 1. 11. *For it hath beene declared vnto me, my brethren, of you by them that are of the houſe of Cloe, that there are contentions among you.* Matth. 18. 16. *But if he heare thee not, take with thee one or two, that by the mouth of two or three witneſſes, euery word may be confirmed.*

Theoph. Which is the ſixth dutie belonging to the affirmatiue part of this commaundement?

Theol. To get a good name and eſtimation amongſt men, and to keepe the ſame, when we haue gotten it. Phil. 4. 8. *Furthermore, brethren, whatſoeuer things are true, whatſoeuer things are honeſt, whatſoeuer things are iuſt, whatſoeuer things are pure, whatſoeuer things pertaine to loue, whatſoeuer things are of good report, if there be any vertue, if there be any praiſe, thinke on theſe things.*

Theoph. How is a good name gotten?

Theol. 1. If we, ſeeking the kingdome of God before all things, doe repent vs of all our ſinnes, and with an earneſt deſire, embrace and follow after righteouſneſſe. Prou. 10. 7.

10.7. *The memorial of the iust shall be blessed: but the name of the wicked shall rotte.* Mat. 14. 9. *Verily I say vnto you, where soeuer this Gospel shalbe preached throughout the whole world, this also, that she hath done, shalbe spoken of in the remembrance of her.* II. We must haue a care both to iudge, & speake well of others. Mat. 7. 1. *With what iudgement ye iudge, ye shall be iudged.* Eccl. 7. 23. *Giue not thine heart also to al the words that men speake, lest thou do heare thy seruant cursing thee.* 24. *For oftentimes also thine heart knoweth, that thou likewise hast cursed others.* III. We must abstaine from all kinde of wickednesse: for one onely vice or sinne, doth obscure & darken a mans good name. Eccles. 10. 1. *Dead flies cause to stinke, and putrifie the ointment of the Apothecarie: so doth a litle follie him that is in estimation for wisdome, and for glorie.* IV. Wee must in all things earnestly seeke for the glorie of God onely, and not our owne. Mat. 6. 5. *And when thou praiest, be not as the hypocrites, for they loue to stand and pray in the Synagogues, and in the corners of streetes, because they would be seene of men: verily I say vnto you, they haue their reward.* 6. *But when thou prayest, enter into thy chamber, and when thou hast shut thy doore, pray vnto thy father which is in secret, and thy father which seeth in secret, shall reward thee openly.*

Toeph.

Theoph. When we are sure that we doe in all things seeke Gods glorie, wherein must we rest?

Theol. If when wee seeke the glorie of God, honest and godly men doe praise and testifie well of vs, wee must not despise this their testimonie and commendation: and although they neither praise vs, nor testifie of vs at all, yet must we take it in good part. 2. Cor. 1. 12. *For our reioycing is this, the testimony of our conscience, that in simplicity and godly pureneſſe, and not in fleshly wisedome, but by the grace of God, we haue had our conuersation in the world, and most of all to you-wards.* And cap. 10. 13. *But we will not reioyce of things which are not within our measure, but according to the measure of the line, whereof God hath distributed to vs a measure, to attaine euen vnto you.* Psal. 16. 5. *The Lord is the portion of mine inheritance, and of my cuppe: thou shalt maintaine my lotte. 6. The lines are fallen vnto me in pleasant places: yea, I haue a faire heritage.* 1. Corinth. 1. 31. *He that reioyceth, let him reioyce in the Lord.*

CHAP. XXIX.

Of the tenth Commandement.

Theoph. What doth the tenth commaundement concerne?

Theol.

Theol. Concupiscences committed against our neighbour.

Theoph. Which is the tenth commaundement?

Theol. Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his oxe, nor his asse, nor any thing that thy neighbour hath.

The Resolution.

Theoph. What meaneth this word Couet?

Theol. The cogitation or motion of the heart, is of three sorts. The first is, some glancing or sodaine thought, suggested to the minde by Satan, which sodainely vanisheth away, and is not receiued of the mind. This is no sinne. For it was in Christ, when he was tempted by the diuell. *Mat.* 4. 1. The second is, a more permanent thought or motion, the which, as it were, tickleth and inueigleth the minde with some inward ioy. The third is, a cogitation drawing from the

will

will and affection, full assent to sinne. Wee are to vnderstand this commaundement of the second sort of motions onely, not of the first, or of the last, to which the fiue former commaundements doe belong. Now then to couet, is to thinke inwardly, and also to desire any thing, whereby our neighbour may bee hindered, albeit there ensue no assent of the will, to commit that euill. For the very Philosophers condemne couetousnesse of the very heart, and Ciuilians disallow a purpose onely to doe euill, if it be conioyned with a manifest deliberation. As for the concupiscence in this place forbidden, wee may well thinke it is more close and secret, because Saint Paul a Doctor of the Law, was altogether ignorant of it. Rom. 7. 7. *I had not known lust, except the Law had said, Thou shalt not lust.* Againe, if that concupiscence immediately going before the consent, were not prohibited in this place, there must be a great confusion in the decalogue. For the seauenth commaundement forbiddeth some kinde of coueting of our neighbours wife.

Theoph. Why are these words added, Thy neighbours house? &c.

Theol. Here the commaundement is illustrated by an argument drawne from the distribu-

distribution of the obiects of concupiscence; whence it is appparent, that onely euill concupiscence is condemned in this place. Coloss. 3. 5. For there is a good concupiscence or desire: as of meate, and drinke, and that of the spirit. Gal. 5. 17. *The spirit lusteth against the flesh.*

Theoph. Which is the negatiue part?

Theol. Thou shalt not couet that which is thy neighbours.

Theoph. Which is the first sinne heere prohibited?

Theol. Concupiscence it selfe, namely, originall corruption, in as much as it is hurtfull to our neighbour, Iam. 1. 14.

Theoph. Which is the second?

Theol. Each corrupt and sudden cogitation and passion of the heart, springing out of the bitter roote of concupiscence. Gal. 5. 17. *The flesh lusteth against the spirit.* Luke 10. 27. *Thou shalt loue the Lord with all thy soule.* To this place appertaineth Satans suggestion, if after the first offer it bee entertained and receiued in the closet of the heart.

Theoph. Which is the third?

Theol. The least cogitation and motion, the

the which, though it procure not consent, delighteth and tickleth the heart. And of this kind are these foolish wishes: I would such an house were mine, such a living, such a thing, &c. And hitherto may we referre all vnchaste dreames, arising from concupiscence.

Theoph. Which is the affirmatiue part?

Theol. Couet that onely, which is auaileable to thy neighbour.

Theoph. Which is the first thing here commanded?

Theol. A pure heart towards our neighboar. 1. Tim. 1. 5. *The end of the commaundement is loue, out of a pure heart, a good conscience, and faith vnfained.*

Theoph. Which is the second?

Theol. Holy cogitations and motions of the spirit. Paul prayeth, 1. Thess. 5. 23. *that the Thessalonians may be holy, not only in body and soule, but also in spirit.* Eph. 4. 23.

Theoph. Which is the third?

Theol. A conflict against the euill affections and lusts of the flesh. Rom. 7. 22. *I reioyce in the Law of God, in regard of the inward man.* 23. *But I see another Law in my members,*

rebelling against the Law of my minde, and making me captiue to the Law of sinne, which is in my members. 24. Miserable man that I am, who shall deliuer me from this body of death? 2. Cor. 12 7,8,9.

CHAP. XXX.

Of the vse of the Law.

Theoph. Now you haue spoken of the morall Law of God, in whom is the vse of the Law found?

Theol. In all men, both such as are vnregenerate, and not borne of God, and such as be regenerate and borne of God.

Theoph. How manifold is the vse of the Law in persons vnregenerate?

Theol. Three-folde.

Theoph. Which is the first?

Theol. To lay open sinne, and make it knowne. Rom. 3. 20. *By the workes of the Law shall no flesh be iustified in his sight: for by the Law commeth the knowledge of sinne.*

Theoph. Which is the second?

Theol. The second vse is accidentarily, to effect and augment sinne, by reason of the flesh, the which causeth man to decline from that which is commaunded, and euer to

to encline to that which is prohibited. Rom. 7.8. *Sinne tooke occasion by the commandement, and wrought in me all manner of concupiscence: for without the Law sinne is dead.* 9. *For I once was aliue without the Law, but when the commaundement came, sinne reuiued.* 10. *But I died, and that commaundement, which was ordained vnto life, was found to be vnto me vnto death.*

Theoph. Which is the third?

Theol. To denounce eternall damnation for the least disobedience, without offering any hope of pardon. This sentence the Law pronounceth against offenders, and by it, partly by threatning, partly by terrifying, it raigneth and ruleth ouer man. Rom. 3. 19. *We know that whatsoeuer the Law saith, it saith it to them which are vnder the Law, that euery mouth may be stopped, and all the world be culpable before God.* Gal. 3. 10. *As many as are of the workes of the Law, are vnder the curse: for it is written, Cursed is euery one that continueth not in all that is written in the booke of the Law to do them.* 2. Cor. 3. 7. *If the ministration of death written with letters, and ingrauen in stones was glorious:* 8. *How shall not the ministration of the Spirit be more glorious?* 9. *For if the ministration of condemnation were glorious, &c.*

Theoph. To what ende doth sinne raigne in man?

Theol. To vrge sinners to flie vnto Christ. Gal. 3. 22. *The Scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ should be giuen to them that beleeue.* 24. *Wherefore the Law was our schoole-master to Christ,* Heb. 12. 18, 19, 20.

Theoph. How long lasteth the power of the Law?

Theol. The continuance of this power of the Law is perpetuall, vnlesse a sinner repent: and the very first act of repentance so freeth him, that he shall no more bee vnder the Law, but vnder grace. 2. Sam. 12. 13. *Then said Dauid to Nathan, I haue sinned against the Lord: wherefore Nathan said to Dauid, The Lord also hath forgiuen thy sinne, and thou shalt not die.* Rom. 6. 14. *Sinne shall not haue dominion ouer you: for ye are not vnder the Law, but vnder grace.*

If therefore thou desirest seriously eternall life: first take a narrow examination of thy selfe, and the course of thy life, by the square of Gods Law: then set before thine eyes the curse that is due vnto sinne, that thus bewayling thy miserie, and despairing vtterly of thine owne power, to attaine euerlasting happines, thou maiest renounce thy selfe, and bee prouoked to seeke and sue vnto Christ Iesus.

Theoph.

Theoph. What is the vse of the Law in persons regenerate?

Theol. The vse of the Law in such as are regenerate is farre otherwise: for it guideth them to *new obedience* in the whole course of their life, which obedience may be acceptable to God by Christ. Rom. 3. 31. *Doe we therefore through faith make the Law of none effect? God forbid: nay we rather establish the Law.* Psal. 119. 24. *Thy testimonies are my delight, they are my counsellers.* verse 105. *Thy word is a lanterne vnto my feet, and a light vnto my pathes.*

CHAP. XXXI.

Of the couenant of Grace.

Theoph. I remember that in the nineteenth chapter you taught me that God made with man, for the accomplishing of Election, a double couenant, the one you called the couenant of workes, the other of grace; you haue hitherto spoken of the couenant of workes, and of the Law: now tell me what the couenant of Grace is?

Theol. The couenant of Grace, is that whereby God freely promising Christ, and his benefites, exacteth againe of man, that hee would by faith receiue

Christ, and repent him of his sinnes. Hos. 2. 18. *In that day will I make a couenant for them, &c.* 19. *And I will marrie thee vnto me for euer: yea, I will marrie thee vnto me in righteousnesse, and in iudgement, and in mercie, and in compassion.* 20. *I will euen marrie thee vnto me in faithfulnes, and thou shalt know the Lord.* Ezech. 36. 25. *I will powre cleane water vpon you, and ye shall be cleane: yea from all your filthinesse, and from all your idols will I cleanse you.* 26. *And I will giue you a new heart, and a new spirit I will put within you.* 27. *And cause you to walke in my statutes.* Malac. 3. 1. *The Lord whome ye seeke, shall speedily come to his temple: euen the messenger of the couenant whome ye desire, beholde, he shall come, saith the Lord of hostes.*

Theoph. Hath it none other name but a couenant?

Theol. This couenant is also named a testament.

Theoph. Why so?

Theol. For it hath partly the nature and properties of a testament or will. First, it is cõformed by the death of the testator. Heb. 9. 16. *Where a Testament is, there must be the death of him that made the testament.* 17. *For the testament is confirmed when men are dead: for it is yet of no force so long as he that made it is aliue.* Secondly, in this couenant we doe not offer

offer much, and promise small to God, but in a manner doe onely receiue: euen as the last will and testament of a man, is not for the testators, but the heires commoditie.

Theoph. Is this couenant euer one and the same?

Theol. Albeit it be one in substance, yet it is distinguished into the olde and new Testament.

Theoph. What is the olde Testament?

Theol. The old Testament or cohenant is that, which in types and shadowes prefigured Christ to come, and to be exhibited.

Theoph. What is the new?

Theol. The new Testament declareth Christ alreadie come in the flesh: and is apparently shewed in the Gospel.

Theoph. What is the Gospel?

Theol. That part of Gods word, which containeth a most worthie & welcome message: namely, that mankinde is fully redeemed by the blood of Iesus Christ, the only begotten Sonne of God, manifest in the flesh: so that now, for all such as repent, and beleeue in Christ Iesus, there is prepared a full remission of all their sinnes, together with saluation and life euerlasting. Ioh. 3. 14. *As Moses lifted vp the serpent in the wildernes, so must the Son of man be lifted vp.* 15. *That*

who so beleeueth in him, should not perish, but haue euerlasting life. Act. 10. 43. *To him also giue all the Prophets witnesse, that through his name, all that beleeue in him shall receiue remission of sinnes.*

Theoph. What is the end and vse of the Gospel?

Theol. First to manifest that righteousnes in Christ, whereby the whole law is fully satisfied, and saluation attained. Secondly, it is the instrument, and, as it were, the conduit pipe of the holy Ghost, to fashion & deriue faith into the soule; by which faith they that beleeue, doe as with an hand apprehend Christs righteousnesse. Rom. 1. 16. *I am not ashamed of the Gospell of Christ: for it is the power of God to saluation to as many as beleeue: to the the Iew first, and then to the Grecian.* 17. *For the iustice of God is reuealed by it from faith to faith.* Ioh. 6. 63. *It is the spirit which quickneth, the flesh profiteth nothing: the words which I speake are spirit and life.* 1. Cor. 1. 21. *It pleased God by the foolishnesse of preaching, to saue such as beleeue.*

Theoph. What is the fruit of the preaching of the Gospell?

Theol. The Gospel preached, is, in the flourishing estate of Christs Church, that ordinarie meanes to beget faith.

Theoph. Why say you in the flourishing estate?

Theol.

Theol. Because in the ruinous estate of the same, when as by apostasie, the foundations thereof are shaken, and the cleare light of the word is darkened, then this word read or repeated, yea, the very sound thereof being but once heard, is by the assistance of Gods spirit, extraordinarily effectuall, to them whome God will haue called out of that great darkenesse into his exceeding light. Rom. 10. 14, *How shall they call on him, in whome they haue not beleeued? And how shall they beleeue in him, of whom they haue not heard? And how shall they heare without a preacher.* Act. 11. 19. *And they which were scattered abroad, because of the affliction that arose about Steuen, walked throughout till they came to Phenice, and Cyprus, and Antiochia, preaching the word to no man but to the Iewes only.* 20. *Now some of them were men of Cyprus, and of Cyrene, which when they were come into Antiochia spake vnto the Grecians, and preached the Lord Iesus.* 21. *And the hand of the Lord was with them, so that a great number beleeued and turned vnto the Lord.* Ioh. 4. 28. *The woman then left her water potte, and went her way into the citie, and said to the men,* 29. *Come, see a man which hath told me all things that euer I did: is not hee the Christ? then they went out of the citie, and came vnto him.* 39. *Now many of the Samaritanes beleeued*

leeued in him, for the saying of the woman which testified, He hath told me all things that euer I did. 41. And many more beleeued, because of his owne word, 42. And they said vnto the woman, Now we beleeue not because of thy saying: for we haue heard him our selues, and know that this is indeede the Christ the Sauiour of the world. Rom. 10. 18. *I demand, haue they not heard? no doubt their sound went out through all the earth, and their words into the ends of the world.*

Theoph. What may we obserue hence?

Theol. Thus we may see, how many of our forefathers, and ancestours in the midst of poperie obtained eternall life. Reuel. 12. 17. *The dragon was wroth with the woman, and went and made warre with the remnant of her seede, which kept the commandements of God, and haue the testimony of Iesus Christ.* Rom. 11. 4. *What saith the diuine oracle? I haue reserued to me seuen thousand men, which neuer bowed knee to Baal.*

CHAP. XXXII.

Of the Sacraments.

Theoph. You haue spoken well all that you haue spoken concerning the preaching of the word, hath not this word some appendants annexed vnto it?

Theol.

Theol. It hath, and those we call *Sacraments?*

Theoph. What is a Sacrament?

Theol. A Sacrament is that, whereby Christ and his saving graces, are by certaine externall rites, signified, exhibited, and sealed to a Christian man. Rom. 4. 11. *He receiued the signe of circumcision, as the seale of the righteousnesse of the faith which he had, when he was circumcised.* Gen. 17. 11. *Ye shall circumcise the foreskin of your flesh, and it shalbe a signe of the couenant betweene me and you.*

Theoph. Who is the author of a sacrament?

Theol. God alone is the author of a Sacrament.

Theoph. Why so?

Theol. Because the signe cannot confirme any thing at all, but by the consent and promise of him, at whose hands the benefit promised must be receiued. Therefore God it is alone which appointed signes of grace, in whose alone power it is to bestow grace.

Theoph. How did God make a Sacrament?

Theol. By the sacramentall word, as *Augustine* witnesseth, saying, *Let the word come to the element, and there is made a Sacrament.*

Theoph. What is the sacramentall word?

Theol. The word of institution, the which God, after a seuerall manner, hath set downe in

in each Sacrament.

Theoph. Which are the parts of this word of inſtitution?

Theol. The commandement, and the promiſe.

Theoph. Which is the commandement?

Theol. That by which Chriſt appointeth the adminiſtration of the Sacramẽts, & the receiuing of the ſame. As in baptiſme, *Go into the whole world baptizing them in the Name, &c.* In the Lords Supper, *Take, eate, drinke, doe ye this.*

Theoph. Which is the promiſe?

Theol. The other part of the inſtitution, whereby God ordained elements, that they might be inſtruments & ſeales of his grace. As in baptiſme, *I baptize thee in the name of the Father, & of the Sonne, and of the holy Ghoſt.* In the Supper, *This is my bodie giuen for you:* and, *This is my blood of the new Teſtament.*

Theoph. What may I learne hence?

Theol. That this word in the adminiſtration of the Sacrament, ought to be pronounced diſtinctly and aloud, yea, and as occaſion ſerueth, explained alſo: to the end, that all they to whome the commaundement and promiſe appertaineth, may know and vnderſtand the ſame.

Theoph. Is there heere nothing els to be conſidered?

Theol.

Theol. Yes, hence it is very plaine, that the miniſters impietie doth not make a nullity of the Sacrament, neither doth it any whit hinder a worthie receiuer; no more then the pietie of a good miniſter can profit an vnworthie receiuer: becauſe all the efficacie and worthineſſe thereof dependeth onely vpon Gods inſtitution, if ſo be that be obſerued.

Theoph. What be the parts of a ſacrament?

Theol. The Signe, and the Thing of the Sacrament.

Theoph. What is the ſigne?

Theol. Either the matter ſenſible, or the Action conuerſant about the ſame.

Theoph. What is the matter ſenſible?

Theol. The matter ſenſible, is vſually called the ſigne.

Theoph. Is there any mutation of the ſigne in the Sacraments?

Theol. Not naturall, by changing the ſubſtance of the thing; but reſpectiue, that is, onely in regard of the vſe.

Theoph. How may this be?

Theol. It is ſeuered from a common to an holy vſe: Therefore there is not any ſuch either force or efficacie of making vs holy, inherent, or tied vnto the externall

ſignes,

ſignes, as there is naturally in bathes to purifie corrupt diſeaſes: but all ſuch efficacie is wholly appropriate to the holy Spirit, yet ſo, as it is an inſeparable companion of true faith and repentance; and to ſuch as turne vnto the Lord, is, together with the ſigne exhibited. Whence it commeth to paſſe, that by Gods ordinance, a certaine ſignification of grace, and ſealing thereof agreeth to the ſigne.

Theoph. What doe you call the thing of the Sacrament?

Theol. Either Chriſt and his graces which concerne our ſaluation, or the Action conuerſant about Chriſt.

Theoph. Why ſay you firſt Chriſt, and then his graces?

Theol. Becauſe no man receiueth grace from Chriſt, vnleſſe he be made truely partaker of his very bodie and blood: euen as no man can by right reape any fruit of the ground, whereof firſt he hath no iuſt title and intereſt.

Theoph. What is the action about Chriſt?

Theol. It is ſpirituall, and is either the Action of God, or of Faith.

Theoph. What is the action of God?

Theol. Either the Offering, or the Application of Chriſt and his graces to the faithful.

Theoph.

Theoph. What is the action of Faith?

Theol. The consideration, desire, apprehension, and receiving of Christ in the lawfull vse of the Sacrament.

Theoph. You haue spoken of the parts of a Sacrament, what followeth?

Theol. The vnion of the parts.

Theoph. What is this sacramentall vnion?

Theol. It is not naturall according to the place: for there is no mutation of the signe into the thing signed, neither is the thing signed either included in, or fastened vpon the signe. But it is respectiue, because there is a certaine agreement and proportion of the externall things with the internall, and of the actions of one with the actions of the other: whereby it commeth to passe, that the signes, as it were, certaine visible words incurring into the externall senses, doe by a certaine proportionall resemblance draw a Christian minde to the consideration of the things signified, and to be applied.

Theoph. But now (I pray you) tell me the cause why so many figuratiue speeches are vsed?

Theol. This mutuall, and, as I may say, sacramentall relation, is the cause of so many figuratiue speeches, and metonymies, which are vsed: as, when one thing in the Sacrament is put for another.

Theoph.

Theoph. As for example.

Theol. I. The signe is vsed for the thing signified. Exod. 12. 11. *Ye shall eate it (namely the Lambe) in hast, for it is the Lords passeouer.* Ioh. 6. 51. *I am the liuing bread which came downe from heauen: if any eate of this bread, he shall liue for euer, and the bread which I will giue is my flesh, which I will giue for the life of the world.* 1. Cor. 5. 7. *Christ our Passeouer is sacrificed for vs.* 1. Cor. 10. 17. *We that are many, are one bread, and one bodie, because we are all partakers of one bread.*

II. The name of the thing signified is giuen to the signe: as, *The bread is Christs body, the cup is Christs blood.* 1. Cor. 11. 24. Matth. 26. 28.

III. The effect of the thing signified is giuen to the signe, as circumcision is a couenant. Gen. 17. 10. Act. 7. 8. *The cup is the new testament in Christs blood.* Luk. 22. 16. *Baptisme is the washing of the new birth.* Tit. 3. 5.

IV. That which properly belongeth to the signe, is attributed to the thing signified. Deut. 10. 16. *Circumcise the foreskin of your hearts.* Ioh. 6. 53. *Vnlesse ye eate the flesh of the Sonne of man, and drinke his blood, ye shall haue no life in you.*

Theoph. For what end was a sacrament ordained?

Theol.

Theol. I. For the better confirmation of our faith: for by it as by certaine pledges giuen, God of his great mercie, doth, as it were, binde himselfe vnto vs. Now a Sacrament doth confirme our faith, not by any inherent or proper power it hath in it selfe, as hath a soueraigne medicine receiued by a patient, the which whether a man sleepe or wake, it confirmeth his strength: but rather by reasoning, and vsing the signes, when the holy Ghost shall frame in our hearts such a conclusion, as this.

All such as are conuerted, rightly vsing the Sacraments, shall receiue Christ and his graces.

But I am conuerted, and either now doe, or before haue rightly vsed the Sacraments.

Therefore I shall receiue Christ and his graces.

II. That it might be a badge and note of that professiō by which the true Church of God is distinguished from other congregations. III. That it might be a meane to preserue, and spread abroad the doctrine of the Gospell. IV. It serueth to binde the faithfull that they doe continue both loyall, and gratefull to their Lord God. V. It is the bond of mutuall amity betwixt the faithfull.

Theoph. I would now faine know how a sacrament may be necessarie to saluation?

Theol. The couenant of Grace is absolutely necessarie to saluation: for it comprehending Christ Iesus the very substance of the Couenant, man must necessarily either receiue it, or perish eternally: but a Sacrament it is not absolutely necessary, but onely as it is a proppe and stay for faith to leane vpon. For it cannot entitle vs into the inheritance of the sonnes of God, as the couenant doth, but onely by reason of faith going before, it doth seale that which before was bestowed vpon vs. As we see in humane contracts the bond ariseth from the mutuall consent of the parents: but the instrument or bill, and the setting to of the seale, they doe not make, but rather confirme the bond mutually before made: the which mutuall consent remaining firme, the contract standeth still in force, though the instrument or seale be wanting.

Theoph. What may I hence learne?

Theol. That the want of a Sacrament doth not condemne, but the contempt is that which will condemne a man.

Theoph. When may we be said to want a sacrament?

Theol. When we are iustly hindered from

from the receiuing of the ſame; as, when one is preuented by death, or liueth in ſuch a place where he cannot receiue the Sacrament.

Theoph. What thinke you of the neglect of a ſacrament?

Theol. Albeit, it be a very grieuous ſinne, yet is it ſuch an one, as for which he that is heartily penitent for the ſame, may well hope for pardon.

Theoph. What is the holy vſe of a ſacrament?

Theol. When ſuch as are truely conuerted, doe vſe thoſe rites which God hath preſcribed vnto their true ends, in the receiuing of a Sacrament.

Theoph. What is to be obſerued out of this?

Theol. That I. the reprobrate, though God offer the whole Sacrament vnto them, yet they receiue the ſignes alone without the things ſignified by the ſignes: becauſe the ſigne without the right vſe thereof, is not a Sacrament to the receiuer of it. So *Paul* ſaith, Rom. 2. 25. *Circumciſion verily is profitable if thou keepe the Law, but if thou be a tranſgreſſour of the Law, thy circumciſion is made vncircumciſion.* And Auguſtine hath this ſaying, *If thou receiue it carnally, yet ceaſeth it not to be ſpirituall, though to thee it be not*

so. II. The Elect as yet not conuerted to the Lord, doe receiue in like manner the bare signes without the thing signified; yet so, as that that Sacrament shal in them afterward haue his good effect. For the Sacrament receiued before a mans conuersion, is afterward to the penitent both ratified, and becommeth profitable: and that vse of the Sacrament, which before was vtterly vnlawful, dote then become very lawfull. III. The Elect already conuerted, doe to their saluation receiue both the signe & the thing signified together; yet so, as that for their vnworthie receiuing thereof, the which commeth to passe by reason of their manifold infirmities, and relapses into sinne, they are subiect vnto temporall punishment.

Theoph. What is the difference betwixt a sacrament and a sacrifice?

Theol. In a Sacrament God bestoweth his graces vpon vs; but in a sacrifice, we returne vnto God faith and obedience.

Theoph. How many differences are there betwixt the sacraments of the old testament, and these of the new?

Theol. Many.

Theoph. Which be they?

Theol. I. They were many, these but few. II. They pointed at Christ to come, these shew

ſhew that hee is come. III. They were appropriate vnto the poſterity of Abraham, but theſe are common to the whole Church culled out of the Iewes and Gentiles.

CHAP. XXXIII.

Of Baptiſme.

Theoph. In the former chapter you entreated of the ſacraments in generall, now inſtruct me further, how many ſacraments are there?

Theol. There are two. 1. Cor. 10. 1. *I would not haue you ignorant, that all our fathers were vnder the cloud, and all paſſed through the ſea. 2. And were all baptized vnto Moſes in the cloud, and in the ſea. 3. And did all eate the ſame ſpirituall meate, 4. and dranke all the ſame ſpirituall drinke: (for they dranke of the ſpirituall Rock that followed them, which Rocke was Chriſt.)* Tertull. 4. booke, contra Marcion. Auguſt. de Symbol. ad Catechum. 4. booke. 6. chap.

Theoph. And which is the firſt ſacrament?

Theol. That, whereby Chriſtians are initiated, and admitted into the Church of God: and this is Baptiſme.

Theoph. What is the ſecond?

Theol. That whereby the Church is preſerued and nouriſhed, is the Lords Supper.

Theoph. What is Baptisme?

Theol. Baptisme is a Sacrament, by which such as are within the couenant are washed with water, in the Name of the Father, the Sonne, and the holy Ghost: that beeing thus engraffed into Christ, they may haue perpetuall fellowship with him. Math. 28. 19. *Goe, teach all nations, baptizing them in the Name of the Father, the Sonne, and the holy Ghost.* Matth. 16. 16. *He that beleeueth, and is baptized, shalbe saued: he that beleeueth not, shalbe condemned.* 1. Cor. 1. 13. *Is Christ deuided? was Paul crucified for you? either were ye baptized into the name of Paul.* 14. *I thanke God, I baptized none of you but Crispus and Gaius.* 15. *Least any should say, I had baptized into mine owne name.*

Theoph. How many are within the couenant?

Theol. All the seede of Abraham, or the seede of the faithfull. And these are either of riper yeeres, or infants.

Theoph. Who are those of riper yeeres?

Theol. All such as adioyning themselues to the visible Church, doe both testifie their repentance of their sinnes, and hold the foundations of religion, taught in the same Church. Matth. 3. 6. *And they were baptized of him in Iorden, confessing their sinnes.* Act. 8. 36. *As they went they came to a water: then the*

Eunuch

Eunuch said, See, here is water, what hindereth me to be baptized? 37. *Then Philip said, If thou beleeue with all thine heart, thou maiest: he said. I beleeue that Iesus Christ is the Sonne of God,* 38. *And they went downe into the water, both Philip and the Eunuch, and he baptized him.* Exod. 12. 48. *If a stranger dwell with thee, and will obserue the Passeouer of the Lord, let him circumcise all the males that belong vnto him, & then let him come and obserue it, and then he shal be as one that is borne in the land: for none vncircumcised person shall eate thereof.*

Theoph. What infants are within the couenants?

Theol. Such, as haue one at the least of their parents faithfull. 1. Cor. 7. 14. *The vnbeleeuing husband is sanctified by the wife, and the vnbeleeuing wife is sanctified by the husband, else were your children vncleane, but now they are holy.* Rom. 11. 16. *If the first fruits be holy, so is the whole lumpe: and if the roote be holy, so are the branches.* Gen. 17. 7. *I will establish my couenant betweene me and thee, and thy seede after thee, in their generations, for an euerlasting couenant, to be God vnto thee, and thy seede after thee.* 13. *He that is borne in thine house, and he that is bought with money, must needes be circumcised: so my couenant shalbe in your flesh for an euerlasting couenant.* Act. 16. 31. *They said,*

Beleeue in the Lord Iesus, and thou shalt be saued, and thy whole houshold.

Theoph. How are the children of faithfull parents in the couenant?

Theol. Holy parents are two waies to be considered. First, as they were the sonnes of the first *Adam*, and so are as yet partly carnall. In this estate they in like sort doe beget their sonnes the children of wrath. For the father begetteth a sonne, not as he is a good man, but simply as a man; and therfore beeing impure, he must needes beget that which is impure. Secondly, we must consider the parents as they are the sonnes of God, engraffed into the second *Adam*. In this estate though they can not deriue faith vnto their posterity, (for the sons of God are not made such by naturall generation, but by the adoptiō of God the Father) yet may they beleeue both for themselues & others, according to the tenour of the couenant of grace: as *Adam* did sin both for himselfe & others: & as parents in bargaines do couenant both for themselues and their heires after them. Hence it is that *Paul* saith, that the parents are like *vnto the first fruits which do sanctifie the whole lumpe*. So then, the faith of parents maketh those their sonnes to be accounted in the couenant, which by reason of their age doe not yet actually beleeue. *Theoph.*

Theoph. What is it to be baptized in the name of the Father?

Theol. It is after the receit of outward ſigne of waſhing, to bee made one of Gods familie, which is his Church, and to be partaker of the priuiledges therof. Gen. 48. 16. *The Angel which hath deliuered me from all euill, bleſſe the children, and let my name be named vpon them, and the name of my fathers, Abraham and Izhak, that they may grow as fiſh into multitude, in the middes of the earth.* Eſa. 4. 1. *In that day ſhall ſeuen women take hold of one man, ſaying, We will eate our owne bread, and will weare our owne garments: onely let vs be called by thy name, and take away our reproch.*

Theoph. Is there any thing enſuing hereupon?

Theol. By this it is manifeſt, that in this waſhing of baptiſme, there is ſealed & propounded a marueilous ſolemne couenant and contract: firſt, of God with the baptized, in that God the Father vouchſafed to receiue him into fauour, the Sonne to redeeme him, the holy Ghoſt to purifie and regenerate him: ſecondly, of the baptized with God, who promiſeth to acknowledge, inuocate, and worſhip none other God, but the true *Iehouah*, which is the Father, Son, and holy Ghoſt.

Theoph.

Theoph. What is the externall and visible matter of baptisme?

Theol. Water: for the minister may not baptize with any other liquor, but only with naturall water.

Theoph. How may this be proued?

Theol. This was the iudgement of the Primitiue Church. For when as a *certaine minister for want of water, tooke sand, and baptized one with that: the partie thus besanded, was further baptized, the former beeing esteemed of none effect.* Niceph. hist. 3. booke. 33. chapter.

Theoph. What is the externall forme of baptisme?

Theol. The ministers washing of the baptized, according to the prescript rule of Gods word, Rom. 10. 14.

Theoph. How was the auncient custome of baptizing?

Theol. To dippe, and as it were, to diue al the bodie of the baptized in the water, as may appeare in Paul, Rom. 6. & the Councils of Laodicea, and Neocæsarea: but now especially in colde countries, the Church vseth onely to sprinkle the baptized, by reason of childrens weakenesse: for very fewe of ripe yeares, are now adaies baptized. We neede not much to meruaile at this alteration, seeing charitie & necessitie may dispense with

The Sacramentall vnion of the parts of *Baptisme*.

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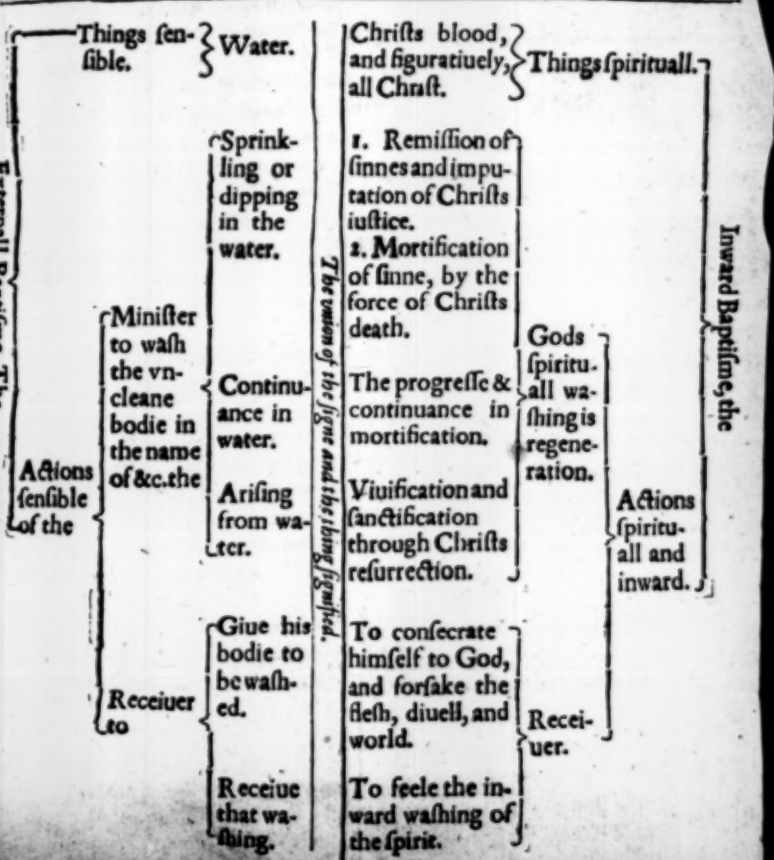


The Sacramental union of the parts of Baptism.

with ceremonies, and mitigate in equitie the sharpnesse of them.

Theoph. How, and after what sort is the sacrament all vnion of the parts of baptisme?

Theol. The element of water wherby the vncleanenesse of the bodie is purified, by a most conuenient proportion shadoweth out the blood of Christ, and by the figure Synechdoche (taking the part for the whole) whole Christ. 1. Ioh. 1. 7. *And the blood of Iesus Christ cleanseth vs from all sinne.*

Theoph. What is the action of the minister?

Theol. The Action of the minister, is his wasning of the partie baptized with the element of water.

Theoph. What doth this seale and confirme vnto vs?

Theol. A double action of God. As I. the engraffing or incorporating of the baptized, into Christ. Gal. 3. 27. *As many as are baptized into Christ, haue put on Christ.* 1. Cor. 12. 13. *By one spirit we are all baptized into one bodie.* II. Our spirituall regeneration. Tit. 3. 5. *Not by the workes of righteousnesse which we had done, but according to his mercie he saued vs by the washing of the new birth, and the renuing of the holy Ghost.*

Theoph. How many parts of washing be there?

Theol. Three: the putting into the water, the

the continuance in the water; and the comming out of the water.

Theoph. What doth the putting into the water ratifie?

Theol. I. The shedding of the blood of Christ for the remission of all our sinnes, & the imputation of his righteousnesse. Act. 22.16. *Arise and be baptized, & wash away thy sinnes in calling on the name of the Lord.* 1. Cor. 6.11. *And such were some of you, but ye are washed, but ye are sanctified, but ye are iustified in the name of the Lord Iesus, and by the spirite of our God.* II. The mortification of sinne by the power of Christs death. Rom. 6. 3. *Know ye not that all we which haue beene baptized into Iesus Christ, haue beene baptized into his death? 6. Knowing this, that our olde man is crucified with him, that the bodie of sinne might be destroyed, that hence-forth we should not serue sinne; for he that is dead is freed from sinne.*

Theoph. What is noted by the continuance in the water?

Theol. The buriall of sinne; namely, a continuall increase of mortification by the power both of Christ his death and buriall. Rom 6.4. *We are buried then with him by baptisme into his death.*

Theoph. What doth the comming out of the water confirme?

Theol.

Theol. Our spirituall viuification to newnesse of life in all holinesse and iustice, the which wee attaine vnto by the power of Christs resurrection. Rom. 6. 4. *Like as Christ was raised vp from the dead by the glorie of the Father: so we also should walke in newnesse of life.* 5. *For if we be graffed with him to the similitude of his death, euen so shall we be to the similitude of the resurrection.*

Theoph. The action of the partie baptized, how manifolde is it?

Theol. Twofold: the first is, to offer himselfe to be baptized before the minister, & that in the presence of the congregation. This signifieth that he doth consecrate himselfe vnto the Lord, and that hee vtterly renounceth the Flesh, the World, and the Diuel. 1. Pet. 3. 21. *To the which also, the figure which now saueth vs, euen baptisme agreeth (not the putting away of the filth of the flesh, but in that a good conscience maketh request vnto God) by the resurrection of Iesus Christ.*

Theoph. Which is the second?

Theol. To receiue the externall washing by water; this signifieth, that the partie baptized doth receiue the internall washing, which is by the blood of Christ, or at the least that it is offered vnto him.

Theoph. May rebaptizing be admitted?

Theol.

Theol. No at no hand; for as in naturall generation man is once onely borne: so must he be in the spirituall regeneration.

Theoph. What if the minister be an Heretique?

Theol. They that are baptized of a minister, which is an heretike, not yet disgraded from that calling (if the externall forme of administration bee obserued) must not bee baptized againe of the Church of God: especially, if after baptisme they haue beene made partakers of the Lords Supper: onely they ought to be instructed in the true faith. Euseb. eccles. hist. 7. l. 8. cap. saith, *There was in our Province an auncient professor of the faith, yea before I was created Bishop, nay before my predecessor Heraclas: who, when he was present at the baptisme of some, and heard what questions they were asked, and what answer they returned, forthwith came weeping vnto me, and humbling himselfe before me, confessed that he was baptized by an heretique: yet in regard of that administration which he saw in our Church, he accounted that no baptisme, in that the confession there vsed, was fraught with blasphemies. This also he added, that he was for this offence so sore grieued, that he durst not so much as lift vp his eyes to heauen: wherefore he most earnestly besought me, that he might be cleansed & purified with*

with the baptisme of our Church, and so receiue the gift of the holy Ghost. The which notwithstanding, I durst not presume to administer, but said, it was sufficient for him, that he had bin so long a professor amongst vs, and that at the receit of the Lords Supper, he answered, Amen. These things I tolde him were of force enough to purge him. And therfore I aduised him, to rest himselfe in his former faith and conscience already sufficiently purified, especially in that he so long was partaker with vs in the Sacraments. Aug. lib. 3. cap. 2. *contra Petiliani literas.*

Theoph. What is the right vse of baptisme?

Theol. This: when inwardly in thine heart thou sensibly feelest, that through the heat of concupiscence, thou art mooued to commit some sinne, then beginne to haue some holy meditation of that solemne vow, which thou diddest make to God in baptisme.

Theoph. What further?

Theol. Againe, if through infirmitie, thou fallest once or often to some sinne, still haue recourse vnto baptisme, that there thou maiest receiue courage to thy soule. For although baptisme be but once only administred, yet that once testifieth that all mans sinnes past, present, and to come, are washed away. 1. Pet. 3. 20. Eph. 5. 25, 26, 27. Therefore

fore baptisme may bee truely tearmed the Sacrament of repentance, and, as it were, a board to swimme vpon, when a man shall feare the shipwracke of his soule, Mar. 1.4. 1. Tim. 1. 19. Rom. 6. 4, 6. Last of all, see thou neuer rest, till such time as thou haue a feeling of that renuing power, signified in baptisme: namely, the power of Christs death mortifying sinne, and the vertue of his resurrection, in the renouation of the Spirit.

CHAP. XXXIV.

Of the Lords Supper.

Theoph. I know now what, and of what vse the first sacrament, Baptisme, is, now for the second. What doe you call the Lords Supper?

Theol. A Sacrament, wherewith in the signes of bread and wine, such as are engrafted into Christ, are in him daily, in a spirituall maner, nourished to eternall life. 1. Cor. 11. 23, 24, 25. Rom. 6. 5.

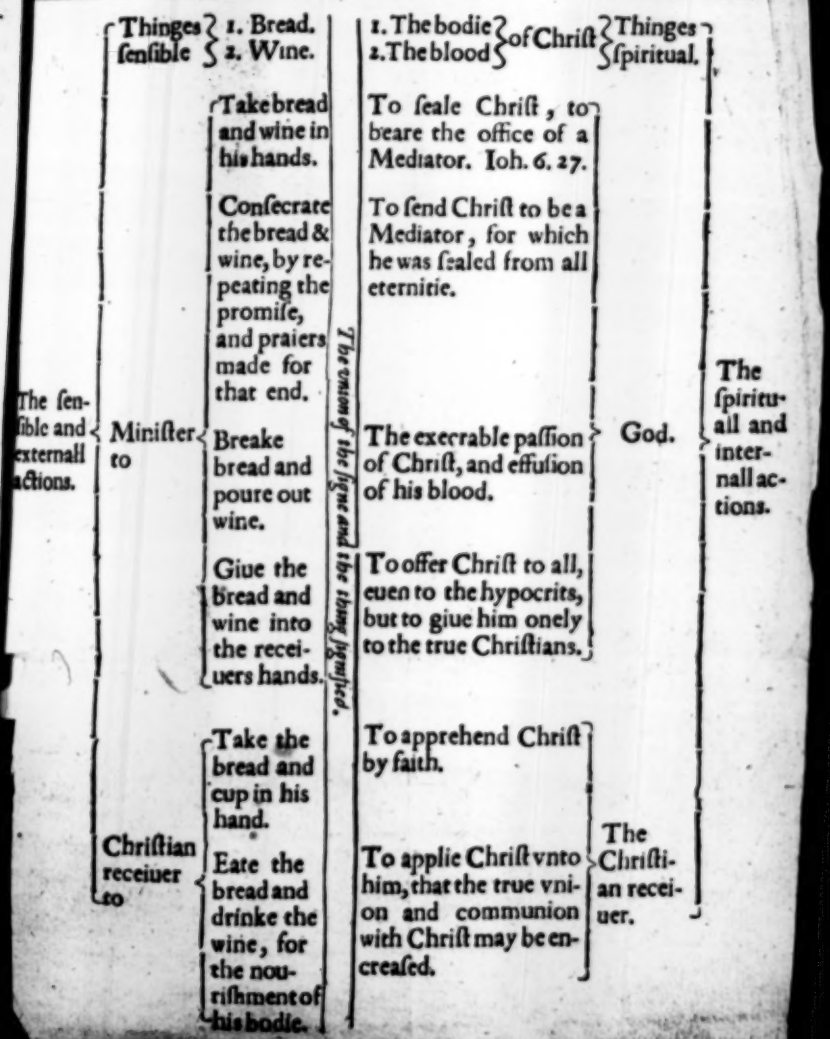
Theoph. In what manner is the proportion of the parts of the Lords Supper?

Theol. On this wise: the Elements of bread and wine, are signes and seales of the bodie and blood of Christ.

Theoph. What is the action of Gods minister anne of?

Theol.

The Sacramentall Relation which is in the *Lords Supper, is on this manner.*



Theol. The Action of the Minister, is a note of Gods action.

Theoph. How manifolde is the action of the minister?

Theol. Fourefolde.

Theoph. Which is the first?

Theol. His taking the bread and wine into his owne hands: this doth seale the action of God the Father, by which he from all eternitie, did separate and elect his Sonne, to performe the dutie of a Mediatour betwixt God and man. Ioh. 6. 27. *For him hath God the Father sealed.*

Theoph. Which is the second?

Theol. His blessing of it, whereby he, by the recitall of the promises, and praiers conceiued to that ende, doth actually separate the bread & wine receiued from their common vnto an holy vse. This doth seale that action of God, by which hee did in the fulnesse of time, send Christ to performe the office of a Mediatour, vnto the which hee was fore-ordained.

Theoph. What is the third?

Theol. The breaking of the bread, and powring out of the wine: this doth seale the passion of Christ, by which he, verily vpon the crosse was, both in soule and bodie, bruised for our transgressions.

Theoph. Which is the fourth?

Theol. His distributing of the bread and wine into the hands of the communicants. This sealeth the Action of God, offering Christ vnto all, yea, to the hypocrites; but giuing him indeed vnto the faithfull, for the daily encrease of their faith, and repentance.

Theoph. How manifolde is the action of the receiuer?

Theol. Double.

Theoph. Which is the first?

Theol. His taking the bread and wine in his hand. This sealeth a spirituall action of the receiuer, namely, his apprehension of Christ by the hand of faith, Ioh. 1. 12.

Theoph. Which is the second?

Theol. His eating of the bread, and drinking of the wine, to the nourishment of his bodie. This sealeth his application of Christ by faith, that the feeling of his true vnion and communion with Christ may daily be increased. 1. Cor. 11. 16. *The cuppe of blessing which we blesse, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?*

Theoph. What must I thinke of Transubstantiation?

Theol. That doctrine of Transubstantiation,

tion, which teacheth that the bread is turned into the very body of Christ, and the wine into his blood, is a very fable: the reasons why, are these: I. In the first institution of the Supper, which was before Christ his passion, the bodie of Christ was then eaten as alreadie crucified: Now, how the body of Christ crucified should after a corporall manner be eaten, he himselfe beeing not as yet crucified, it is impossible to imagine. II. The bread after the consecration, is distributed into parts: but the whole bodie of Christ is receiued of euery singular communicant. III. The bread is the *communion* of Christs bodie: therefore not his very bodie. IV. By this meanes the bodie of Christ should not onely bee made of the substance of the Virgin Marie, but also of the bakers bread. V. Let the bread and wine be kept but for a time, and the bread will mould, and the wine turne to vineger after the consecration, by which wee may conclude, that there did remaine the substance of bread and wine. VI. This opinion quite ouerthroweth the sacramentall vnion, namely, the proportion which is betwixt the signe and the thing signed.

Theoph. And what of Consubstantiation?

Theol. The like may be said of the Lu-

therans consubstantiation, whereby they beare men in hand that there is a coexistence, by which the body of Christ is either in, or with, or about the bread. Against this, these reasons may suffice: I. The whole action of the Supper is done in remembrance of Christ, now what need that, if the body of Christ were really present. II. Act. 3. 21. *Whome the heauen must containe, vntill the time that all things be restored.* III. This is an essentiall propertie of euery magnitude, and therefore of the body of Christ, to be in one place, and circumscribed or compassed of one place. IV. If that Christs body were eaten corporally, then should the wicked as well as the faithfull bee partakers of the flesh of Christ; but to eate his flesh, is to beleeue in him, and to haue eternall life. V. It were very absurd to think, that Christ sitting among his disciples, did with his own hands take his owne body, & giue it wholly to each of his disciples.

Theoph. What must such haue which will in a holy sort prepare themselues to celebrate the Lords Supper?

Theol. First, a knowledge of God and of mans fall, and of the promised restauration into the couenant by Christ. 1. Corinthians 11. 26. *So often as ye shall eate this bread,*

bread, and drinke of this cuppe, ye shewe the death of the Lord till he come. 29. *and discerne his bodie.*

Secondly, true faith in Christ: for euery man receiueth so much, as he beleeueth hee receiueth. Heb. 4. 2. *For vnto vs was the Gospell preached, as also vnto them: but the word, that they heard, profited not them, because it was not mixed with faith in those that heard it.* Furthermore, true repentance of their sinnes. Esay 66. 3. *Hee that killeth a bullocke, as if hee slue a man: he that sacrificeth a sheepe, as if hee cut off a dogges necke: he that offereth an oblation, as if he offered swines blood: he that remembreth incense, as if he blessed an idol: yea, they haue chosen their owne waies, and their soule delighteth in their abominations.* Psal. 26. 6. *I wash mine hands in innocencie, O Lord, and so come before thine Altar.*

Thirdly, renued faith and repentance, for daily and new sinnes committed vpon infirmitie: because euery new sinne requireth a new act, both of repentance and faith: and this renouation must bee seene by our reconciliation of our selues to our neighbors, for iniuries and wrongs. Matth. 5. 23. *If thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee,* 24. *Leaue thy gift before the altar, and goe,*

firſt be reconciled to thy brother, then come, and offer thy gift. If thou canſt come furniſhed with theſe things, abſtaine not from the Lords table, by reaſon of thy many infirmities.

Theoph. What if I (being thus prepared) feele within me a corrupt and a rebellious heart?

Theol. Then know this: that then thou art well diſpoſed to the Lords table, when thou art liuely touched with a ſenſe of thy crooked diſpoſition. Luk. 4. 18. *The Spirit of the Lord is vpon me, becauſe hee hath annointed me, that I ſhould preach the Goſpel to the poore: he hath ſent me, that I ſhould heale the brokenhearted, that I ſhould preach deliuerance to the captiues, and recouering of ſight to the blinde, that I ſhould ſet at liberty them that are bruiſed.* Mat. 15. 24. *He anſwered, and ſaid, I am not ſent, but to the loſt ſheepe of the houſe of Iſrael.* The Lords Supper, is a medicine to the diſeaſed, and languiſhing ſoule: and therefore men muſt as well ſeeke to purifie, and heale their harts in it, as to bring pure and ſound hearts vnto it.

Theoph. What if I feele my faith not ſtrong?

Theol. If thou feele in thy ſelfe, ſome great defect and want of faith, pray vnto God earneſtly, that he will vouchſafe to increaſe it. Mark. 9. 24. *The father of the childe crying*

crying with teares, ſaid, Lord, I beleeue, helpe mine vnbeliefe.

Theoph. But if I be not able to doe this my ſelfe?

Theol. Vſe the ayd of the faithfull, which may by their faith carrie thee, as men did the ſicke of the palſie vpon their ſhoulders, and laid him before Chriſt, Mark. 2. 3.

Theoph. Say that I come not ſo prepared?

Theol. If thou come not furniſhed on this manner to the Lords Table, thou ſhalt bee adiudged guiltie of the bodie and blood of Chriſt: as he is guiltie of high treaſon, who doth counterfeit or clippe the Princes coine. 1. Cor. 11. 27. *He that eateth this bread, and drinketh this cuppe vnworthily, ſhall be guilty of the bodie and blood of Chriſt.*

Theoph. What now muſt ſuch doe as feele not themſelues penitent?

Theol. They neither can come to the Lords Table without repentance, leſt they eate and drinke their owne damnation; neither muſt they defer repentance, by which they may come, leſt they procure to themſelues finall deſtruction.

CHAP. XXXV.

Of the degrees of executing of Gods decree of Election.

Theoph. You haue hitherto declared the outward meanes, whereby Gods decree is executed, what followeth?

Theol. The degrees of executing the same.

Theoph. How many degrees hath it?

Theol. Two: the loue of God, and the declaration of his loue. Eph. 1. 6. *To the praise of the glorie of his grace, wherewith hee hath made vs accepted in his blood.* 9. *And hath opened vnto vs the mysterie of his will, according to his good pleasure, which he hath purposed in him.*

Theoph. What is Gods loue?

Theol. That whereby God doth freely loue all such as are chosen in Christ Iesus, though in themselues altogether corrupt. 1. Ioh. 4. 19. *We loued him, because hee loued vs first.* Rom. 5. 8. *God setteth out his loue towards vs, seeing that while we were yet sinners, Christ died for vs.* 10. *For if when we were enemies, wee were reconciled to God by the death of his sonne, much more we, beeing reconciled shalbe saued by his life.*

Theoph.

Theoph. How manifold is the declaration of Gods Loue?

Theol. Two-fold, the first, towards infants elected to saluation: the second, towards men of riper yeeres.

Theoph. How is the declaration of Gods loue to infants?

Theol. On this manner the infants alreadie elected, albeit they, in the wombe of their mother before they were borne, or presently after, depart this life, they, I say, beeing after a secret and vnspeakeable manner by Gods spirit engraffed into Christ, obtaine eternall saluation. 1. Cor. 12. 13. *By one Spirit wee are all baptized into one body, whether Iewes, or Grecians, or bond, or free, and haue beene all made to drinke into one Spirit.* Luk. 1. 35. *The Angel answered, and said vnto her, The holy Ghost shall come vpon thee, and the power of the most High shall ouershadow thee: therefore also that holy thing, which shall be borne of thee, shalbe called the Sonne of God.* 41. *And it came to passe, as Elizabeth heard the salutation of Marie, the babe sprang in her bellie, & Elizabeth was filled with the H. Ghost.* 64. *And his mouth was opened immediatly, & his tongue loosed, & he spake & praised God.* 80. *And the child grew, & waxed strong in spirit.* Ier. 1. 5. *Before I formed thee in the wombe, I knew thee, and before thou camest out of the wombe, I sanctified thee.*

Theoph. Why say you that the manner of infants saluation is secret and vnspeakeable?

Theol. Because I. they want actuall faith to receiue Christ: for actuall faith necessarily presupposeth a knowledge of Gods free promise, the which he that beleeueth, doth apply vnto himselfe: but this infants can not any waies possibly performe. And surely if infants should haue faith actually, they generally either loose it when they come to mens estate, or at least shew no signes thereof, both which they could not doe, if before they had receiued actuall faith. Nay we see that in those of riper yeeres, there are not so much as the shadowes or sparkes of faith to be seene, before they be called by the preaching of the Gospell. II. Infants are said to be regenerate I onely in regard of their internall qualities and inclinations, not in regard of any motions, or actions of the minde, will, or affections. And therfore they want those terrours of conscience, which come before repentance as occasions thereof, in such as are of riper yeeres of discretion. Againe, they are not troubled with that conflict and combat betwixt the flesh and the spirit, wherewith those faithfull ones that are of more yeeres are meruailously exercised.

CHAP.

CHAP. XXXVI.

Concerning the first degree of the declaration of Gods loue.

Theop. I see how God declared his loue to infants. How doth he declare it to those of yeeres of discretion?

Theol. The declaration of Gods loue, in those of yeeres of discretion, hath especially foure degrees. Rom. 8. 30. 1. Cor. 1. 30.

Theoph. Which is the first degree?

Theol. An effectuall calling, whereby a sinner being seuered from the world, is entertained into Gods family. Eph. 2. 17. *And came, and preached peace vnto you, which were a farre off, and to them that were neere.* 19. *Now therefore ye are no more strangers and forreuners, but citizens with the Saints, and of the houshold of God,*

Theoph. How many, and which be the parts hereof?

Theol. Two the first is, *Election*, which is a separation of a sinner from the cursed estate of all mankind. Ioh. 15. 19. *If ye were of the world, the world would loue his owne: but because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you.* The second,

second is, the reciprocal donatiō or free gift of God the Father, whereby he bestoweth the sinnefull man to be saued vpon Christ, and Christ againe actually and most effectually vpon that sinnefull man, so that, he may boldly say, this thing, namely Christ, both God and man, is mine, and I for my benefit and vse, enioy the same.

Theoph. Shew me this by some similitude?

Theol. The like we see in wedlocke: The husband saith, this woman is my wife, whom her parents haue giuen vnto me, so that, she beeing fully mine, I may both haue her, and gouerne her. Againe, the woman may say, this man is mine husband, who hath bestowed himselfe vpon me, and doth cherish me as his wife. Rom. 8. 32. *He spared not his owne Sonne, but gaue him for vs.* Esay 9. 6. *Vnto vs a childe is borne, and vnto vs a sonne is giuen.* Ioh. 17. 2. *Thou hast giuen him power vpon all flesh, that he should giue eternall life to all them, whom thou hast giuen him.* 6. *I haue declared thy name to the men which thou gauest me out of the world: thine they were, and thou gauest them me, and they kept the word.* 7. *Now they know that all things, what soeuer thou hast giuen me are of thee.* Ioh. 10. 29. *My Father, which gaue them me, is greater then all, and none is able to take them out of my Fathers hands.*

Theoph. What commeth from hence?

Theol. Hence commeth that admirable vnion, or coniunction, which is the ingrafting of such as are to be saued, into Christ, and their growing vp together with him: so that after a peculiar manner, Christ is made the head, & euery repentant sinner, a member of his mysticall body. Ioh. 17. 20. *I pray not for these alone, but for them also which shall beleeue in me, through their word.* 21. *That they all may be one, as thou, O Father, art in me, and I in thee: euen that they may be also one in vs.* Eph. 2. 20. *We are members of his body, of his flesh, & of his bones.* Ioh. 15. 1. *I am that true vine, and my Father is the husbandman.* 2. *Euery branch that beareth not fruit in me, he taketh away: and euery one that beareth fruit, he purgeth it, that it may bring forth more fruit.* Eph. 2. 20. *Built vpon the foundation of the Prophets and Apostles, whose corner stone is Iesus Christ himselfe.* 21. *In whom all the building coupled together, groweth vnto an holy temple in the Lord.* 22. *In whome ye are also built together, to be the habitation of God by the Spirit.*

Theoph. What may I conceiue of this vnion?

Theol. This, albeit it be a most neere, & real vnion, yet we must not think, that it, by touching, mixture, or, as it were, by souldering of one soule with another, neither by a bare agree-

agreement of the ſoules among themſelues: but by the communion, and operation of the ſame ſpirit, which beeing by nature infinite, and of ſufficient ability to conioyne thoſe things together, which are of themſelues farre diſtant from eachother: the like, we ſee in the ſoule of man, which conioyneth the head with the foote. Eph. 2. 22. 2. Pet. 1. 4 *Whereby moſt great and precious promiſes are giuen vnto vs, that by them ye ſhould be partakers of the Godly nature, in that ye flie the corruption, which is in the world through luſt.* Phil. 2. 1. *If there be any conſolation in Chriſt, if any comfort of loue, if any fellowſhippe of the ſpirit, &c.*

Theoph. What be the things vnited?

Theol. In this vnion not our ſoule alone is vnited with Chriſts ſoule, or our fleſh with his fleſh: but the whole perſon of euery faithfull man, is verily conioyned with the whole perſon of our Sauiour Chriſt God and man.

Theoph. What is the manner of this vnion?

Theol. The manner of their vnion is this. A faithfull man firſt of all and immediately is vnited to the fleſh, or humane nature of Chriſt, and afterward by reaſon of the humanity, to the *Word* it ſelfe, or diuine nature. For ſaluation and life dependeth on that fulnes

fulnesse of the Godhead which is in Christ, yet it is not communicated vnto vs, but in the flesh, and by the flesh of Christ. Ioh. 6. 53. *Except ye eate the flesh, and drinke the blood of the Sonne of man, ye haue no life in you. 56. He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him.*

Theoph. What is the bond of this vnion?

Theol. This vnion is made by the Spirit of God applying Christ vnto vs: and on our parts by faith receiuing Christ Iesus offered vnto vs. And for this cause is it termed a Spirituall vnion.

Theoph. How is Christ to be considered?

Theol Christ, because he is the head of the faithfull, is to be considered as a publike man sustaining the person of all the elect. Hence is it that the faithfull are said to be crucified with Christ, and with him to die, and to be buried, Rom. 6. 4, 5, 6. to be quickned, Eph. 2. 5. to be raised vp, and placed in heauen, verse. 6. Col. 3. 1. the which is not onely in regard of the hope of the faithfull, but because they are accepted of God certenly, to haue done all these things in Christ: euen as in *Adams* first sinne all his posterity afterward was tainted of sinne.

Theoph. How is a member of Christ distinguished?

Theol.

Theol. Diuerſly: and is ſo either before men, or God.

Theoph. How before men?

Theol. Before men they are the members of Chriſt, who outwardly profeſſing the faith, are charitably reputed by the Church as true members. But ſuch deceiuing at the length, both themſelues and the Church, may be reprobates: and therefore in Gods preſence they are no more true members, then are the noxious humours in mans bodie, or a woodden legge, or other ioynt cunningly faſtened to another part of the body.

Theoph. What are members before God?

Theol. They are ſuch, as either are decreed to be ſo, or actually are ſo alreadie.

Theoph. Who are ſuch as are decreed to be ſo?

Theol. They, who, beeing elect from all eternity, are either as yet not borne, or not called. Ioh. 10. 16. *Other ſheepe haue I, which are not of this fold: them alſo muſt I bring.*

Theoph. Who are actuall members of Chriſt?

Theol. Either liuing, or dying members.

Theoph. Who is an actuall liuing member of Chriſt?

Theol. Euery one elected, which being engraffed by faith, and the Spirit into Chriſt, doth feele and ſhew forth the power of Chriſt in him.

Theoph.

Theoph. Woat is an actuall dying member?

Theol. An actuall dying or decaied member is, euery one truely engraffed into Christ, and yet hath no feeling of the power and efficacie of the quickning spirit in him.

Theoph. To what is such an one like?

Theol. Vnto a benummed legge without sense, which indeed is a part of mans bodie, and yet receiueth no nourishment: such are those faithfull ones, who for a time doe faint, and are ouercome vnder the heauie burden of tentations, and their sinnes: such are also those excommunicate persons, who in regard of their engraffing are true members, howsoeuer in regard of the externall communion with the Church, and efficacie of the spirit, they are not members, till such time as they, beeing touched with repentance, doe beginne, as it were, to liue againe.

Theoph. How doth God execute this effectuall calling?

Theol. By certaine meanes.

Theoph. Which are they?

Theol. The first, is the sauing hearing of the word of God, (*a*) which is, whē the said word outwardly is preached, to such an one as is both dead in his sins, & doth not so much as dreame of his saluatiō. (*b*) And first of al, the

ſhewing a man his ſinne, and the puniſhment
thereof, which is eternall death: afterward
the Goſpell, ſhewing ſaluation by Chriſt
Ieſus, to ſuch as beleeue. (c) And inwardly
the eies of the minde are enlightened, (d) the
heart and eares opened, that he may ſee,
heare, and vnderſtand the preaching of the
word of God. (a) Ezech. 16. 6. *When I paſſed*
by thee, I ſaw thee polluted in thine owne blood, &
I ſaid vnto thee, when thou waſt in thy blood, thou
ſhalt liue. Eſa 55. 1. *Ho, euery one that thirſteth,*
come ye to the waters, and ye that haue no ſiluer,
come, buy, and eate: come, I ſay, and buy wine and
milk without ſiluer, & without money. Ioh. 1. 12.
As many as receiued him, to them he gaue this
priuiledge, that they ſhould become the ſonnes of
God: namely, to them which beleeued in his name.
(b) Rom. 7. 7. *I knew not ſinne, but by the Law:*
for I had not knowne luſt, except the Law had
ſaid, Thou ſhalt not luſt. (c) 1. Ioh. 2. 27. *But the*
annointing, which ye receiued of him, dwelleth in
you: and ye need not that any man teach you: but
as the ſame Annointing teacheth you of all things,
and is true, and is not lying, and, as it is taught
you, ye ſhall abide in him. (d) Act. 16. 14. *A cer-*
taine woman named Lydia, a ſeller of purple, of
the cittie of Thyatrians, a worſhipper of God,
heard vs, whoſe heart God opened, that ſhe atten-
ted to the things that Paul ſpake. Pſal. 40. 6.

Thou

Thou art not delighted with ſacrifice and burnt offrings, but mine eares haſt thou opened. Ioh. 6. 44. *No man can come vnto me, except the Father, which hath ſent me, draw him: and I will raiſe him vp at the laſt day.* Eſay. 54. 6. *The Lord hath called thee, being as a woman forſaken, and as a young wife, when thou waſt refuſed, ſaith the Lord.*

Theoph. Which is the ſecond meanes by which God executeth his effectuall calling?

Theol. The mollifying of the heart, the which muſt be bruiſed in pieces, that it may be fitte to receiue Gods ſauing grace offered vnto it. Ezech. 11. 19. *I will giue them one heart, and I will put a new ſpirit within their bowels. And I will take the ſtonie heart out of their bodies, and will giue them an heart of fleſh.*

Theoph. How may this ſtonie heart be bruized?

Theol. There are for the bruiſing of this ſtony heart, foure principall hammers. The firſt, is the knowledge of the Law of God. The ſecond, is the knowledge of ſinne, both original & actual, & what puniſhment is due vnto them. The third, is compunction, or pricking of the heart, namely, a ſenſe and feeling of the wrath of God for the ſame ſinnes. The fourth, is an holy deſperation of a mans owne power, in the obtaining of e-

ternall life. Act. 2. 37. *When they heard these things, they were pricked in heart, and said vnto Peter, and the rest of the Apostles, Men and brethren, what shall we doe?* 38. *Peter said vnto them, Repent, and be baptized euery one of you in the Name of Iesus into the remission of sinnes, and ye shal receiue the gift of the holy Ghost.* Luk. 15. 17. *Then he came to himselfe, and said, How many hired seruants at my fathers haue bread ynough, and I die for hunger?* 18. *I will rise, and goe to my father, and say vnto him, Father, I haue sinned against heauen, and before thee,* 19. *And am no more worthie to be called thy sonne: make me as one of thy hired seruants, &c.* Math. 15. 24. *He answered, and said, I am not sent, but to the lost sheepe of Israel.*

Theoph. But what is the third meanes by which God executeth his effectuall calling?

Theol. Faith.

Theoph. What is this Faith?

Theol. A miraculous and supernaturall faculty of the heart, apprehending Christ Iesus, being applied by the operation of the holy Ghost, and receiuing him to it selfe. Ioh. 1. 12. 6. 35. *Iesus said vnto them, I am the bread of life, he that commeth vnto me, shall neuer hunger: and hee that beleeueth in me, shall neuer thirst.* Rom. 9. 30. *What shall we say then? the Gentiles which followed not righteousnesse, haue*

haue attained vnto righteouſneſſe, euen the righteouſneſſe which is of faith.

Theoph How is Chriſt receiued?

Theol. When euery ſeuerall perſon doth particularly apply vnto himſelfe Chriſt with his merits, by an inward perſwaſion of the heart, which commeth none other way, but by the effectuall certificate by the holy Ghoſt concerning the mercie of God in Chriſt Ieſus. 1. Cor. 2. 12. *We haue receiued, not the ſpirit of the world, but the ſpirit which is of God, that we might know the things that are giuen to vs of God.* Ezech. 12. 10. *I will poure the ſpirit of grace vpon the houſe of Dauid, and vpon the inhabitants of Ieruſalem: and they ſhall looke vnto me, whome they haue wounded.* Rom. 19. 16. *His ſpirit beareth witneſſe to our ſpirit, that we are the ſonnes of God.* Eph. 1. 13. *In whom alſo ye haue truſt, after that ye heard the word of truth, euen the Goſpell of your ſalnation, wherein alſo after that ye beleeued, ye were ſealed with the holy ſpirit of promiſe.* 2. Cor. 1. 22.

Theoph. How many degrees be there in the worke of faith?

Theol. In the worke of faith, there are foure degrees, or motions of the heart, linked and vnited together, and are worthie the conſideration of euery Chriſtian.

Theoph. Which is the first?

Theol. Knowledge of the Gospell, by the illumination of Gods spirit. Esay. 53. 11. *By his knowledge shall my seruant iustifie many.* Ioh. 7. 3. *This is life eternall, that they know thee to be the onely very God, and whome thou hast sent Iesus Christ.*

Theoph. Is there nothing els heere to be obserued?

Theol. To this, in such as are truely humbled, is annexed a serious meditation of the promises in the Gospell, stirred vp by the sensible feeling of their owne beggery.

Theoph. What followeth after the aforesaid knowledge?

Theol. In all such as are enlightened, after it commeth a *generall faith*, whereby they subscribe to the truth of the Gospell. Heb. 4. 2. *Vnto vs was the Gospell preached, as also vnto them: but the word that they heard, profited not them, because it was not mixed with faith in those that heard it.* 1. Tim. 1. 19. *Hauing faith & a good conscience, which some haue put away, and as concerning the faith haue made shipwracke.* 1. Tim. 2. 4. *Who will that all men should be saued, and come vnto the knowledge of the truth.*

Theoph. Whence is this knowledge named?

Theol. If it be more full and perfect, is called

called in Greeke πληροφορία συνέσεως, that is, the full assurance of vnderstanding. Coloss. 2.2. *That their hearts might be comforted, and they knit together in loue, and in all riches, of the full assurance of vnderstanding, to know the mysterie of God, euen the Father, and of Christ.* Rom. 14.14. *I know, & am perswaded through the Lord Iesus, that there is nothing vncleane of it selfe.* Luk. 1.1. *For as much as many haue taken in hand to set forth the storie of those things, whereof we are fully perswaded.* 1. Thess. 1.5. *Our Gospell was vnto you, not in word onely, but also in power, and in the holy Ghost, and in much assurance.*

Theoph. Which is the second degree in the worke of faith?

Theol. Hope of pardon, whereby a sinner, albeit he yet feeleth not that his sinnes are certenly pardoned, yet he beleeueth that they are pardonable. Luk. 15.18. *I will go vnto my Father, and say, Father, I haue sinned against heauen, and against thee, and am no more worthie to be called thy sonne, make me as one of thine hired seruants.*

Theoph. Which is the third?

Theol. An hungring and thirsting after that grace, which is offered to him in Christ Iesus, as a man hungreth and thirsteth after meate and drinke. Ioh. 6.35. and 7.37. Reu.

And he said vnto me, It is done, I am α and ω, the beginning and the end, I will giue to him that is a thirst, of the well of the water of life freely. Mat. 5.6. *Blessed are they which hunger and thirst after righteousnesse, for they shalbe satisfied.*

Theoph. And which is the fourth?

Theol. The approching to the throne of Grace, that there flying from the terrour of the Law, he may take hold of Christ, and finde fauour with God. Heb. 4. 16. *Let vs therefore goe boldly to the throne of grace, that wee may receiue mercie, and finde grace to helpe in time of neede.*

Theoph. How many parts hath this approching, and which are they?

Theol. Two, The first is an humble confession of our sinnes before God particularly, if they be knowne sinnes, and generally, if vnknowne: this done, the Lord forthwith remitteth all our sinnes. Psal. 32.5. *I thought, I will confesse against my selfe my wickednesse vnto the Lord, and thou forgauest the punishment of my sinne. Selah.* 2. Sam. 12.13. *David said to Nathan, I haue sinned against the Lord: wherefore Nathan said to David, The Lord hath taken away thy sin, thou shalt not die.* Luk. 15. 19. The second, is the crauing pardon of some sinnes, with vnspeakeable sighes, and in perseuerance. Luk. 15.21. Act. 8.22. *Repent of*

this

this wickednesse, and pray God, that if it be possible, the thought of thine heart may bee forgiuen thee. Rom. 8. 26. *The spirit helpeth our infirmities: for we know not what to pray as we ought: but the spirit it selfe makes request for vs, with sighes which cannot be expressed.* Hos. 14. 2, 3. *O Israel, returne vnto the Lord thy God, for thou hast fallen by thine iniquitie; take vnto you words, and turne to the Lord, and say to him: Take away all iniquitie, and receiue vs graciously.*

Theoph. What is the fifth degree in the worke of faith?

Theol. The fifth arising of the former, is an especiall perswasion imprinted in the heart by the holy Ghost, whereby euery faithfull man doth particularly applie vnto himselfe, those promises which are made in the Gospel. Math. 9. 2. *They brought vnto him a man sicke of the palsie: and when Iesus saw their faith, he said vnto the sicke of the palsie, Sonne, be of good comfort, thy sinnes are forgiuen thee.* Matth. 15. 28. *O woman, great is thy faith, be it vnto thee, as thou desirest.* Gal. 2. 20. *I liue, yet not I now, but Christ liueth in me: and in that I now liue in the flesh, I liue by the faith of the Sonne of God, who hath loued me, and giuen himselfe for me.*

Theoph. Must, and when must this perswasion be in euery one?

Theol.

Theol. This perſwaſion is, and ought to be in euery one, euen before he haue any experience of Gods mercies. Matth. 15. 22. *A woman, a Canaanite, came out of the ſame coaſts, and cryed, ſaying vnto him, Haue mercy on me, O Lord, the ſonne of Dauid, my daughter is miſerably vexed with a diuell, &c.* 23, 24, 25, 26, 27. Ioh. 20. 29. *Ieſus ſaid vnto him, Thomas, becauſe thou haſt ſeene me, thou beleeueſt: bleſſed are they, which haue not ſeene, and haue beleeued.* Heb. 11. 1. *Faith is the ground of things hoped for, and the euidence of things which are not ſeene.*

Theoph. How can I bee perſwaded of that which I ſee not?

Theol. Indeed in philoſophie, we firſt ſee a thing true by experience, & afterward giue our aſſent vnto it: as in natural philoſophie, I am perſwaded that ſuch a water is hote, becauſe, when I put mine hand into it, I perceiue by experience an hote qualitie. But in the practiſe of faith, it is quite contrarie. For firſt, we muſt conſent to the word of God, reſiſting all doubt & diffidence, and afterward will an experience, and feeling of comfort follow. 2. Chron. 20. 20. *Put your truſt in the Lord your God, and ye ſhall be aſſured: beleeue his Prophets, and ye ſhall proſper.* They therefore doe very ill, who are ſtill in a doubt of their

their ſaluation, becauſe as yet, they feele not in themſelues, eſpeciall motions of Gods ſpirite.

Theoph. I ſee the way which God vſeth in begetting faith, is there any thing elſe to bee learned?

Theol. There are beſide this, two notable degrees of faith. The one is, the loweſt, and as I may ſpeake, the poſitiue degree: the other is the higheſt, or ſuperlatiue.

Theoph. Which is the loweſt degree of faith?

Theol. The loweſt degree of faith is called ὑπομονὴ, a little or weake faith, like a graine of muſtard-ſeede, or ſmoaking flaxe, which can neither giue out heate nor flame, but onely ſmoake. Matth. 8. 25. *His Diſciples awaked him, ſaying, Saue, maſter, we periſh.* 26. *And he ſaid vnto them, Why are ye fearefull, O ye of little faith.* Matth. 7. 20. *If ye haue faith as much as a graine of muſtard-ſeede, ye ſhall ſay vnto the mountaines, Moone, and it ſhall remoue.* Eſay 42. 3. *The ſmoaking flaxe ſhall hee not quench.*

Theoph. When is faith ſaid to be weake and feeble?

Theol. When as, of thoſe fiue degrees aboue mentioned, either the firſt, which is *knowledge*, or the fifth, which is *application* of the promiſes, is very feeble, the reſt remaining

ning ſtrong. Rom. 14. 2. *One beleeueth that he may eate all things, and another which is weake, eateth hearbs.* 3. *Let not him that eateth, deſpiſe him that eateth not: and let not him which eateth not, iudge him which eateth: for God hath receiued him.* The Apoſtles although they beleeued, that Chriſt was that Sonne of the liuing God: yet they were ignorant of his death and his reſurrection. Matth. 16. 16. Ioh. 6 69. Matth. 17. 22. Luk. 9. 49. *They vnderſtood not that word: for it was hid from them, ſo that they could not perceiue it.* Act. 1. 6. *They asked him, ſaying, Lord, wilt thou reſtore at this time the kingdome of Iſrael?*

Theoph. For the better knowledge of this kind of faith, what muſt we obſerue?

Theol. These two rules:

I. A ſerious deſire to beleeue, and an endeauour to obtaine Gods fauor, is the head of faith. Mat. 5. 6. *Bleſſed are they which hunger and thirſt after righteouſneſſe, for they ſhall be ſatisfied.* Reuel. 21. 6. *I will giue to him that is a thirſt, of the well of the water of life freely.* Pſalm. 145. 19. *He will fulfill the deſire of them that feare him: he alſo will heare their crie, and will ſaue them.* For in ſuch as beginne to beleeue and to be renued, the minde will lie not idle, but being mooued by the holy Ghoſt, ſtriue with doubtfulneſſe and diſtruſt, and

endea-

endeauour to put their assent to the sweete promises made in the Gospel, and firmly to applie the same to themselues, and in the sense of their weakenesse, desire assistance from aboue, and thus faith is bestowed.

II. God doth not despise the least sparke of faith, if so be, it, by little and little, do encrease, and men vse the meanes to increase the same. Luk. 17.5. *The Apostles said vnto the Lord, encrease our faith.* 6. *And the Lord said, If ye had faith as much as a grain of mustard-seed, and should say vnto this mulberrie-tree, Plucke thy selfe vp by the roots, and plant thy selfe in the sea, it should euen obey you.* Man must therefore stir vp his faith, by meditation of Gods word, serious praiers, and other exercises belonging vnto faith.

Theoph. Which is the highest degree of faith?

Theol. The highest degree of faith, is πληροφορία, *a full assurance*, which is not onely certen and true, but also a *full perswasion* of the heart, whereby a Christian much more firmely taking holde on Christ Iesus, maketh full and resolute account that God loueth him, and that he will giue to him by name, Christ, and all his graces pertaining to eternall life. Rom. 4.20. *Neither did hee doubt of the promise of God through vnbeliefe, but*

but was strengthened in the faith, and gaue glorie to God. 21. *Beeing fully assured that hee, which had promised, was able also to do it.* Rom. 8. 38. *I am perswaded, that neither life, nor death, &c. can separate vs from the loue of God which is in Christ Iesus.* 1. Sam. 17. 36. *Thy seruant slewe both the lyon and the beare: therefore this vncircumcised Philistine shalbe as one of them, seeing he hath railed on the hoste of the liuing God.* Psal. 23. 6. *Doubtlesse, kindnesse and mercie shall follow me all the daies of my life.* Conferred with verse 1, 2, 3, 4.

Theoph. How doth a man come to this high degree?

Theol. After the sense, obseruation, and long experience of Gods fauour and loue.

Theoph. Whether is iustifying faith commaunded in the Law?

Theol. It is commaunded in the law of faith, namely, the Gospell. but not in the law of workes, that is, in the morall law. Rom. 3. 27.

Theoph. What reasons haue you for this your assertion?

Theol. I. That which the law reuealeth not, that it commaundeth not; but the law is so farre from reuealing iustifying faith, that it neuer knew it. II. Adam had fully before his fall written in his heart the moral law,

law,yet had hee not iuſtifying faith, which apprehendeth Chriſt.

Theoph. But incredulitie is condemned by law?

Theol. That incredulitie which is toward God,is condēned in the law; but that incredulitie which is againſt the Meſſiah Chriſt Ieſus,is condēned by the Goſpell. For as by the Goſpel,not by the law,incredulity in the Son as Mediatour,appeareth to bee a ſin:ſo likewiſe not by the law is incredulitie in the Meſſiah condemned, but by the Goſpell, which commaundeth vs to heare him and to beleeue in him. Math. 17.5. 1. Ioh. 3.23. Thus it is plaine that this ſinne, not to beleeue in Chriſt, is expreſſely and diſtinctly made manifeſt,and condemned by the Goſpell. And albeit the knowledge of ſinne be by the law, yet not euery thing which doth reprooue,and declare ſome ſinne, is the law of workes,or belongeth thereto.

Theoph. But ceremonies belong to the decalogue?

Theol. Ceremonies may be as examples referred to the decalogue,but indeede they are appendants to the Goſpell.

CHAP.

CHAP. XXXVII.

Concerning the second degree of the declaration of Gods loue.

Theoph. You said in the former chapter that the declaration of Gods loue, in those of yeares of discretion had foure degrees, you haue spoken of the first, which is the second?

Theol. The second degree is *Iustification*, whereby such as beleeue, are accounted iust before God, through the obedience of Christ Iesus. 2. Cor. 5. 21. *Hee hath made him to be sinne for vs, which knew no sin, that we should be made the righteousnes of God in him.* 1. Cor. 1. 30. Rom. 5. 19. *As by one mans disobedience many were made sinners, so by the obedience of one (that is, Iesus Christ, v. 17.) shall many also bee made righteous.*

Theoph. Whether did Christ performe full obedience to the law, for vs men alone, or for himselfe also?

Theol. I. Not for himselfe, as some not rightly would haue him: for the flesh of Christ beeing hypostatically vnited to the *Word*, and so in it selfe fully sanctified; was euen from the first moment of conception, most worthie to be blessed with eternal life:

Therefore

Therefore by all that obedience, which hee performed after his conception, Christ, hee merited nothing for himselfe. II. For vs, namely, for the faithfull, he fulfilled all the righteousnes of the law: and hence is it that he is called *the end of the law vnto righteousnes to euery one that beleeueth*, Rom. 10.

Theoph. But Christ as he is man, is bound to performe obedience to the law for himselfe.

Theol. He is not bound by nature, but of his owne accord: for he was not a bare man, but God and man. And albeit Christ did neither suffer nor fulfill the law, but in that flesh which he tooke vpon him; yet by reason of the hypostaticall vnion, this his passion, and obedience hath respect vnto the whole person, considered as God and man, and therefore his obedience was not due on his part, & so was without merit to himselfe: yea, in that the flesh of Christ is vnited to the person of the *Word*, and so exalted in dignitie and sanctitie aboue all Angels, it may seeme to be exempted from this naturall obligation of performing the law.

Theoph. If then Christ performed the law for vs, we are no more now bounden to the obseruance of the same: as we doe not vndergoe eternall punishments for our sins, the which Christ in his person did beare vpon the crosse, what thinke you of this?

Theol. If wee keepe the same respect of performing obedience to the law, the consequence is very true, otherwise it is not so: for Christ performed obedience to the law for vs, as it is the satisfaction of the law: but the faithful they are bounden to obedience, not as it is satisfactorie, but as it is a document of faith, and a testimonie of their gratitude towards God, or a meanes to edifie their neighbours: euen as Christ suffering punishments for our sinnes, wee also suffer punishments as they are either trials, or chastisements vnto vs.

Theoph. But the law and iustice of God doth not together exact both, namely, obedience, and punishment?

Theol. In mans perfect estate, the iustice of God requireth onely obedience; but in his estate corrupted, he requireth both obedience, and punishment. Punishment, as the law is violated: obedience, that legall iustice may be performed. Gal. 3. 10. It is therefore plaine, that not only Christs passion, but also his legall obedience, is our righteousnesse before God.

Theoph. How many parts hath Iustification?

Theol. Two: Remission of sinnes, and Imputation of Christs righteousnesse.

Theoph. What is Remission of sinnes?

Theol.

Theol. That part of iuſtification, whereby he that beleeueth, is freed from the *guilt* and *puniſhment* of ſinne, by the merits of the paſſion of Chriſt. Coloſ. 1.21,22. *You hath he now reconciled in the bodie of his fleſh through death to make you holy, and vnblameable, and without fault in his ſight.* 1. Pet. 2.24. *Who, in his owne fleſh, bare our ſinnes in his bodie, on the tree, that we beeing deliuered from ſinne, ſhould liue in righteouſneſſe, by whoſe ſtripes ye are healed.*

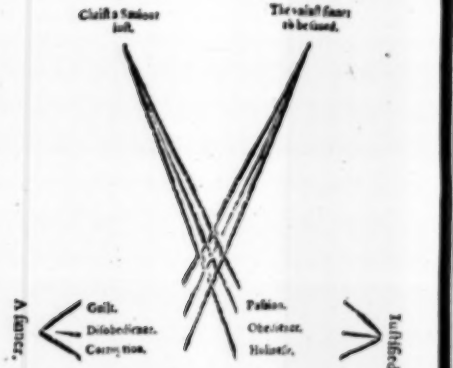
Theoph. Which is the other part of Iuſtification?

Theol. Imputation of righteouſnes, wherby ſuch as beleeue, hauing the guilt of their ſins couered, are accounted iuſt in the ſight of God, through Chriſts righteouſneſſe. 2. Cor. 5.21. Pſal. 32.1. *Bleſſed is he whoſe wickedneſſe is forgiuen, and whoſe ſinne is couered.* Rom. 4. the whole chapter, where the Apoſtle repeateth imputation eleauen times. Phil. 3.9. *I haue counted all things loſſe, and doe iudge them to bee dongue, that I might winne Chriſt, and might be found in him, that is, not hauing mine owne righteouſnes, which is by the law, but that which is through the faith of Chriſt, euen the righteouſneſſe which is of God through faith.*

Theoph. What is the forme of Iuſtification?

Theol. The forme of Iuſtification, is as it

were, a kinde of translation of the beleeuers sinnes vnto Christ, and againe, Christs righteousnesse vnto the beleeuer, by meanes of Gods diuine imputation. As is apparent in this picture following.



Theoph. How is the obedience of Christ called?

Theol. The righteousnesse of God, and of Christ.

Theoph. How of God?

Theol. I. Not because it is in God, but of God: for it taketh all the power and merite it hath from the deitie of the Son: whence

it

it is that Ieremy ſaith, *Iehouah our Righteouſneſſe.* II. God doth onely accept of it for vs, becauſe that alone maketh vs boldly to approach vnto Gods throne of Grace, that we may haue pardon for our ſinnes, and be receiued to eternall life.

Theoph. How of Chriſt?

Theol. It is alſo called the Righteouſnes of Chriſt, becauſe beeing out of vs, it is in the humanitie of Chriſt as in a ſubiect.

Theoph. But no man is made iuſt by another mans iuſtice?

Theol. This iuſtice is both anothers, and ours alſo. An others, becauſe it is in Chriſt as in a ſubiect: ours, becauſe by means of the fore-named vnion, Chriſt with all his benefits is made ours.

Theol. But the auncient fathers neuer dreamed of this imputatiue iuſtice, and it may ſeeme too of no greater continuance then fiftie yeares.

Theol. This is both falſe, and impious to affirme. *Auguſt.* 3. *Tract.* vpon Iohn, ſaith, *All ſuch as are iuſtified by Chriſt, are iuſt not in themſelues, but in him. Barnard* in his ſermon (*ad milites templi*, chapter 11.) *Mors in Chriſti morte fugatur, & Chriſti iuſtitia nobis imputatur:* that is, *Death, in Chriſt his death is put to flight, and the iuſtice of Chriſt is*

imputed vnto vs. And in his 62. sermon vpon the *Canticles.* Where is there any rest (saith he) but in the wounds of our Sauiour? I will further sing, but what? mine own iustice? nay, O Lord, I will remēber thy iustice alone: for that is also my iustice. For thou wast made of God vnto me iustice: But should I feare, whether that one iustice would suffice two? nay it is not a short cloake that is not able to couer a couple. Thy iustice is iustice for euermore, and will both couer thee and mee, it is largely large, and eternall iustice: and in me it couereth the multitude of my sinnes, &c. *August. de Spiritu & litera.* cap. 9 & 26. *We must vnderstand this saying so, The doers of the law shall bee iustified,* that wee may know, that there are no doers of the law, but such as are iustified, so that they are not first doers of the law, and then iustified, but first iustified, and then doers of the law. So it is said, *they shalbe iustified,* as if it should be said, they shalbe reputed iust and accounted iust.

Theoph. What is annexed to Iustification?

Theol. Adoption, whereby all such as are predestinate to bee adopted, receiue power, to be actually accounted the sonnes of God by Christ. Eph. 1. 5. *Who hath predestinate vs, to be adopted through Iesus Christ, vnto himself, according to the good pleasure of his will.*

Theoph.

Theoph. What benefit haue we by adoption?

Theol. By meanes of adoption, God hath beſtowed many notable priuiledges vpon his children. I. They are the Lords heires apparent. Rom. 8. 17. *If we be children, wee be alſo heires, euen the heires of God.*

II. They are fellow heires with Chriſt, yea kings. Rom. 8. 17. Reuel. 1. 6. *And made vs Kings and Prieſts, euen to God his Father.*

III. All their afflictions, yea euen their wants, and offences, are turned to trials or fatherly chaſtiſements, inflicted vpon them for their good. Rom. 8. 28. *Wee know that all things worke together for the beſt, vnto them that loue God.* 36. *It is written, for thy ſake are we killed all the day long: we are accounted as ſheepe for the ſlaughter.* verſe 37. *Neuertheleſſe, in all theſe things, wee are more then conquerers through him that loued vs.* Pſal. 89. 32. *I will viſit their tranſgreſſions with the rod, and their iniquitie with ſtrokes.* 33. *Yet my louing kindnes will I not take from him.* 2. Cor. 12. 7. *There was giuen vnto me a pricke in the fleſh the meſſenger of Satan to buffet me, becauſe I ſhould not be exalted out of meaſure.* 2. Sam. 7. 14. *I will be to him a father, and he ſhalbe to me a ſonne: and if hee ſinne, I will chaſten him with the rod of men, and with the plagues of the children of men.*

IV. They haue dominion ouer all crea-

tures, yet ſo, as that in this life they haue only right to the thing; but after this life alſo in the ſame. Whence it is apparent, that the faithful alone haue the true vſe of the Lords goods, I. becauſe their perſons are in Chriſt acceptable vnto him, in whome alſo they haue reſtitution made vnto them of thoſe goods which they loſt in Adam, that they may with a good conſcience vſe them. II. They vſe them with thankſgiuing to their endes appointed by God. 1. Cor. 3. 22,23. *Whether it be Paul, or Apollos, or Cephas, or the world, or life, or death, whether they be things preſent, or things to come, euen all are yours* Heb. 2. 7. *Thou madeſt him little inferiour to the Angels, thou crowneſt him with glorie, and honour, and haſt ſet him aboue the workes of thine hands.* 8. *Thou haſt put all things in ſubiection vnder his feete.*

Laſt of all, they may haue the Angels as miniſtring ſpirits attending vpon them for their good. Hebr. 1. 14. *Are they not all miniſtring ſpirits, ſent forth to miniſter for their ſakes which ſhalbe heires of ſaluation?* Pſal. 34. 7. *The angel of the Lord pitcheth round about them that feare him, and deliuereth them.*

CHAP.

CHAP. XXXVIII.

Concerning the third degree of the declaration of Gods loue.

Theoph. You haue ſpoken of two degrees of the declaration of Gods law, in thoſe of yeeres of diſcretion, which is the third?

Theol. The third degree, is Sanctification, whereby ſuch as beleeue, beeing deliuered from the tyrannie of ſinne, are by little and little renued in holineſſe and righteouſnes. 1. Ioh. 3. 9. *Whoſoeuer is borne of God, ſinneth not: for his ſeede remaineth in him, neither can he ſinne, becauſe he is borne of God.* Rom. 8. 1. *There is no condemnation to thoſe which are in Chriſt Ieſus, which walke not after the fleſh but after the ſpirit.*

Theoph. How many parts hath this ſanctificatiõ?

Theol. Two, Mortification, & Viuification.

Theoph. What is the Mortification of ſinne?

Theol. The firſt part of ſanctification, whereby the power of ſinne is abated, and crucified in the faithfull. Rom. 6. 2. *How ſhall we that are dead to ſinne, liue yet therein?* 3. *Know ye not that all we which haue beene baptized into Ieſus Chriſt, haue beene baptized into his death?* 4. *We are buried then with him by baptiſme into his death, that like as Chriſt was raiſed*

raised vp from the dead, by the glorie of the father, so we also should walke in newnesse of life. Eccles. 5. 6, 7. 11, 12, 13. Gal. 5. 24. *They which are Christs haue crucified the flesh, with the affections and lusts thereof.*

Theoph. By what meanes is this Mortification wrought?

Theol. By the death and buriall of Christ, from whence, (sinne being by it at the first nipped in the head,) proceedeth such a vertue, as doth both keepe vnder the strength, that it cannot breake out as it would, and in man, as it were in a graue, doth cause it to die and eke putrifie. Rom. 6. 6. *Our old man is crucified with him, that the bodie of sinne might be destroied.*

Theoph. What is the power of Christs death?

Theol. A certaine power issuing into his humanity suffering, and dying, from his deitie; whereby he did, in the same his humanity, both concerning the guilt, and also the punishment, vanquish our sinne, imputed vnto him, beeing our suretie: that in like sort, he, in vs his members, might by the same power abolish the corruption of sinne.

Theoph. What is Vinification?

Theol. The second part of sanctification: whereby inherent holinesse beeing begun, is still augmented and enlarged.

Theoph.

Theoph. How is this done?

Theol. First, we receiue the first fruits of the spirit, then a continuall encrease of them. 4.23. *Be renued in the spirit of your mind,* 24. *And put on the new man which after God is created in righteousnesse, and true holines.* Eph. 2.1. *And you, hath he quickned, that were dead in trespasses and sinnes.* Gal. 2.20. *I thus I liue, yet not I now, but Christ in me: and in that I now liue by the flesh, I liue by the faith of the Sonne of God, who hath loued me, and giuen himselfe for me.* Rom. 8.23. *We which haue the first fruits of the spirit, euen we doe sigh in our selues, waiting for the adoption, euen the redemption of our bodies,* 1. Cor. 15.45. *The first man Adam was made a liuing soule, and the second man Adam was made a quickning spirit.*

Theoph. What is the efficient cause both of Mortification, and Viuification?

Theol. The holy Ghost, who doth by his diuine power conuey himselfe into the beleeuers hearts, and in them, by applying the power of Christ his death, and resurrection, createth holinesse. Iob. 33.24, 25. Rom. 8.9. *Now ye are not in the flesh, but in the spirit, because the spirit of God dwelleth in you: but if any man haue not the spirit of Christ, the same is not his.* 11. *But if the spirit of him that raised vp Iesus from the dead dwell in you, he that raised vp Christ*

Christ from the dead, shall also quicken your mortall bodies, because that his spirit dwelleth in you.

Theoph. What is the speciall preseruatiue of vinification?

Theol. A vertue deriued from Christs resurrection, to those that are quickned, which maketh them to rise vp to newnes of life. Phil. 3. 10. *That I may know him, and the vertue of his resurrection.*

Theoph. What is the power of Christs Resurrection?

Theol. That whereby he first did in his owne flesh, as conquerer ouer death and sinne, begin to liue with God, and to be exalted aboue euery name: and then by it, he, in his members, sinne beeing dead and buried, doth cause in them a studie and purpose to liue according to the will of God.

Theoph. Is there any thing els heere obseruable?

Theol. Furthermore, this inherent holinesse is to be distinguished into parts, according to the seuerall faculties of the bodie & soule of man. 1. Thess. 5. 23. *The very God of peace sanctifie you throughout: And I pray God, that your whole* spirit, soule, *and* bodie *may be kept blameless, vnto the comming of our Lord Iesus Christ?*

Theoph.

Theoph. Which is the first faculty by which this inherent holinesse may be distinguished?

Theol. The holinesse or renuing of the minde.

Theoph. Which is it?

Theol. The illumination thereof, to the knowledge of the will of God. Coloss. 1. 9. *We cease not to pray for you, and to desire that ye might be fully filled with knowledge of his will, in all wisedome and spirituall vnderstanding.* 1. Cor. 12. 8. *To one is giuen by the spirit, the speach of wisedome, to another the speach of knowledge, by the same spirit.*

Theoph. What is this Illumination?

Theol. Either spirituall vnderstanding, or spirituall wisedome.

Theoph. What is spirituall vnderstanding?

Theol. An illumination of the minde, whereby it acknowledgeth the knowne truth of the word of God.

Theoph. What is spirituall wisedome?

Theol. It is also an illumination of the minde, whereby the same truth, is applied to the good ordering of particular both things and actions, as persons, place, and time require.

Theoph. What are the effects of both these?

Theol. 1. To discerne betweene good & euill. Heb. 5. 14. *Strong meate belongeth to them*

them that are of age, which through long custome haue their wittes exercised, to discerne both good and euill. Phil. 10. 1. *That we may discerne things that differ one from another.*

II. To discerne of spirits. 1. Ioh. 4. 1. *Deerely beloued, beleeue not euery spirit, but try the spirits whether they are of God.* 1. Thess. 5. 21. *Trie all things, and keepe that which is good.* Act. 17. 11. *These were more noble men, then they which were at Thessalonica, which receiued the word with all readinesse, and searched the Scriptures daily, whether those things were so.*

III. To meditate vpon the word and workes of God. Psal. 1. 2. *But his delight is in the Law of God, and in that Law doth exercise himselfe day and night.* Psal. 119. 15. *I will meditate in thy precepts, and consider thy waies.* Psal. 107. the whole psalme.

IIII. To discerne and acknowledge a mans owne inward blindnesse. Psal. 119. 33. *Teach me, O Lord, the way of thy statutes, and I will keepe it vnto the end.* 18. *Open mine eyes, that I may see the wonders of thy Law.*

Theoph. What is the second faculty of the soule by which inherent holinesse may be distinguished?

Theol. The sanctitie of the memorie, which is an ability to keepe a good thing, when it is offered to the minde, and as needeth

seruеth,

ſerueth, to remember it. Pſal. 119. 11. *I haue hid thy promiſe in mine heart, that I might not ſinne againſt thee.* Pſal. 16. 7. *I will praiſe the Lord who hath giuen me counſell: my reynes alſo teach me in the nights.* Luk. 2. 51. *His mother kept all theſe things in her heart.*

Theoph. Which is the third?

Theol. The ſanctitie of conſcience, which is a grace of God, whereby a mans conſcience excuſeth him for all ſinnes, after they are forgiuen him in Chriſt, as alſo of his vpright walking in the whole courſe of his life. 1. Tim. 1. 19. *Hauing fayth and a good conſcience, which ſome hauing put away, &c.* 1. Cor. 4. 4. *I know nothing by my ſelfe: yet am I not thereby iuſtified.* Act. 23. 1. *Paul ſaid, I haue in all good conſcience, ſerued God vntill this day.* Act. 24. 16. *I endeauour my ſelfe to haue alway a cleare conſcience toward God and toward men.* Pſal. 26. 1, 2, 3. *Iudge me O Lord, for I haue walked in mine innocencie, my truſt hath beene alſo in the Lord: therefore ſhall I not ſlide. Proue me, O Lord, and try me, examine my reynes and mine heart. For thy louing kindnes is before mine eies, therefore haue I walked in thy truth.*

Theoph. What ariſeth out of this conſcience ſo ſanctified?

Theol. Hence, in all godly men ariſeth the inward *peace of God*, and the outward alacritie

critie in the countenance. Phil. 4.7. *The peace of God which passeth all vnderstanding, shall preserue your hearts and minds in Iesus Christ.* Prou. 28.1. *The wicked flee, when none pursueth: but the righteous are bold as a lyon.*

Theoph. *Which is the fourth faculty?*

Theol. Sanctitie of will, whereby man beginneth to will that which is good, and to refuse the contrarie.

Theoph. *What may I obserue hence?*

Theol. That therefore in this estate, the will is partly freed from bondage, partly in bondage to sinne. Phil. 2. 13. *It is God which worketh in you, both the will and the deede, euen of his owne pleasure.* Rom. 7. 18. *I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but I finde no meanes to performe that which is good, &c.* vers. 19, 20, 21, 22.

Theoph. *Which is the fifth faculty distinguished by this holinesse?*

Theol. Sanctitie of affections, which is the right mouing of them. 1. Thess. 5.23. Rom. 7.24.

Theoph. *Which is the first affection of speciall note?*

Theol. Hope, whereby men with sighings, looke for the accomplishing of their redemption. Rom. 8.23.

Theoph.

Theoph. *Giue me some rule concerning it?*

Theol. This hope, when it is once strong and liuely, hath also her πληροφορία, that is, full assurance, as faith hath. Heb. 6. 11. *And we desire that euery one of you shew the same diligence, to the full assurance of hope vnto the end.* 1. Pet. 1. 3. *Blessed be God, euen the Father of our Lord Iesus Christ, which, according to his abundant mercy, hath begotten vs againe vnto a liuely hope, by the resurrection of Iesus Christ from the dead.*

Theoph. *Which is the second?*

Theol. Feare of offending God, because of his mercie. 1. Pet. 1. 17. *If ye call him father, which without respect of person, iudgeth according to euery mans worke, passe the time of your dwelling here in feare.* Psal. 130. 4. *There is mercie with thee, that thou maiest be feared.*

Theoph. *Which is the third?*

Theol. A base account of al worldly things, in respect of Christ Iesus. Phil. 3. 7. *But the things that were aduantage to me, I accounted losse for Christs sake.* 8. *Yea doubtlesse, I thinke all things but losse, for the excellent knowledge sake of Christ Iesus my Lord, for whome I haue counted all things losse, and do iudge them to be dounge, that I might winne Christ.*

Theoph. *Which is the fourth?*

Theol. The loue of God in Christ, which

is like vnto death, and as a fire that cannot be quenched. Cant. 8. 6. *Loue is strong as death, iealousie is cruell as the graue, the coles thereof are fire coles, and a vehement flame.*

Theoph. Which is the fifth?

Theol. A feruent zeale to Gods glorie. Rom. 9. 3. *I would wish my selfe to be separate from Christ, for my brethren, that are my kinsmen, according to the flesh.*

Theoph. Woich is the sixth?

Theol. An anguish of minde for our owne sinnes and others also. Psal. 119. 136. *Mine eyes gush out with teares, because men keepe not thy law.* 2. Pet. 2. 7. *And deliuered iust Lot, being vexed with the vncleanly conuersation of the wicked.* 8. *For he beeing righteous, and dwelling among them, in seeing and hearing, vexed his righteous soule from day to day, with their vnlawfull deedes.*

Theoph Which is the seauenth?

Theol. Exceeding great ioy in the holy Ghost. Rom. 14. 17. *The kingdome of God is not meate and drinke, but righteousnes, & peace, and ioy in the holy Ghost.*

Theoph. Which is the sixth part by which this inherent holinesse may be distinguished?

Theol. VI. Sanctitie of bodie, whereby it is a fit instrument for the soule to accomplish that which is good. Rom. 6. 19. *As ye haue*

haue giuen your members ſeruants to vncleanneſſe, and to iniquity, to commit iniquity: ſo now giue your members ſeruants vnto righteouſneſſe in holineſſe.

CHAP. XXXIX.

Of Repentance and the fruits thereof.

Theoph. You haue ſpoken comfortably of the ſanctification of a Chriſtian, now I pray you what followeth vpon it?

Theol. From ſanctification, Repentance is deriued.

Theoph. How is this proued?

Theol. Becauſe no man can earneſtly repent, except he, denying himſelfe, doe hate euen from his heart, and embrace righteouſneſſe.

Theoph. Cannot euery man performe this?

Theol. This no man either will, or can performe, but ſuch an one as is in the ſight of God regenerated and iuſtified, and indued with true faith.

Theoph. But it ſeemeth that repentance is before ſanctification, for it firſt doth manifeſt it ſelfe in men conuerted?

Theol. Albeit in ſuch as are conuerted, repentance doth firſt manifeſt it ſelfe, yet re-

garding the order of nature, it followeth both faith and ſanctification.

Theoph. You ſay that repentance followeth faith, and ſanctification in the order of nature, is it then, as faith is, begotten by the alone preaching of the Goſpell?

Theol. Yea, for hence alſo is it euident, that this repentance, legall contrition being ſome occaſion, and, as it were, a preparation to true conuerſion, is begotten by the preaching of the Goſpell.

Theoph. When is repentance wrought?

Theol. When a ſinner turneth vnto the Lord. Act. 26. 20. *He ſhewed firſt vnto them of Damaſcus, and at Ieruſalem, and through all the coaſtes of Iudea, and then to the Gentiles, that they ſhould repent and turne to God, and to doe workes worthie amendment of life.* 1. Ioh. 3. 3. *Euery man that hath this hope in him, purgeth himſelfe, as he is pure.*

Theoph When is this performed?

Theol. When as any one, by the inſtinct of the holy Ghoſt, doth purpoſe, will, deſire, and endeauour to relinquiſh his former ſins, and to become a new man. Pſal. 119. 112. *I haue applied my hart to fulfill thy ſtatutes alway, euen vnto the end.* 1. Ioh. 3. 3. Act. 11. 23. *Who when he was come, and had ſeene the grace of God, was glad, and exhorted all, that with purpoſe of*

of heart, they would cleaue vnto the Lord.

Theoph. What is the fruit of Repentance?

Theol. A Christian conuersation, wherein are brought forth fruits worthie amendment of life. Matth. 3. 8. *Bring ye therefore forth fruits worthy of repentance.*

Theoph. What is a Christian conuersation?

Theol. Such a course of life, whereby we, following Christs example, doe by him, performe new obedience to God. Matth. 11. 29. *Take my yoke on you, and learne of me, that am meeke and lowly in heart: and ye shall finde rest vnto your soules.* 1. Pet. 4 1. *For as much as Christ hath suffered for vs in the flesh, arme your selues likewise with the same minde, which is that he which hath suffered in the flesh, hath ceased from sinne.* 1. Pet. 2. 21. *For hereunto are ye called, for Christ also suffered for vs, leauing vs an ensample that we should follow his steppes.* 1. Pet. 3. 10, 11. *If any man long after life, and to see good daies, let him refraine his tongue from euill, and his lippes that they speake no guile. Let him eschew euill and do good, let him seeke peace and follow after it.*

Theoph. Which are the parts of new obedience?

Theol. The deniall of our selues, and the profession of Christ. Matth. 16. 24. *If any man will follow me, let him forsake himselfe, take*

vp his crosse, and follow me.

Theoph. Whercin consisteth the deniall of our selues?

Theol. Partly in Christian warfare, partly in the patient bearing of affliction.

CHAP. XL.

Of Christian warfare.

Theoph. What is Christian warfare?

Theol. Christian warrefare, is concerning the right way of fighting in the spirituall battell.

Theoph. Which be the parts thereof?

Theol. The preparation to battell, and the combate it selfe.

Theoph. How may I prepare my selfe vnto it?

Theol. We must vse the complete armour of God. Eph. 6. 13. *For this cause, take vnto you the whole armour of God, that ye may be able to resist in the euill day, and hauing finished all things, stand fast.*

Theoph. How many parts hath this armour?

Theol. Especially sixe, as I. Truth. II. Iustice. III. Euangelicall obedience. IV. Faith. V. The word of God. VI. Continuall and feruent praier with watching. Eph. 6. 14. *Stand therefore, and your loynes*

loynes girded about with veritie, and hauing on the breſt plate of righteouſneſſe. 15. And your feet ſhodde with the preparation of the Goſpell of peace. 16. Aboue all, take the ſoielde of faith, wherewith ye may quench all the fierie darts of the wicked. 17. And take the helmet of ſaluation, and the ſword of the ſpirit, which is the word of God. 18. And pray alwaies with all maner of praier and ſupplication in the ſpirit, and watch thereunto with all perſeuerance and ſupplication for all Saints, 1. Pet. 5. 8. Be ſober, and watch: for your aduerſarie the diuell, as a roaring lyon, walketh about, ſeeking whome he may deuoure.

Theoph. What then is the combat?

Theol. A mutuall conflict of them that fight ſpiritually.

Theoph. Who are the warriours?

Theol. The Tempter and the Chriſtian ſouldier. Eph. 6. 12. *For we wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, and againſt the worldly gouernours, the princes of the darkenes of this world, againſt ſpirituall wickednesſes, which are in high places.*

Theoph. Whome call you the tempter?

Theol. The prince, or his helpers. The prince, is Satan and his angels, which are ſpirituall wickednesſes, in high things. His helpers are the fleſh and the world.

Theop. What is the cõſult of all theſe warriours?

Theol. Temptation, whereby man is prouoked to commit such wickednesse, as is hurtfull to the saluation of his soule. 1. Pet. 2. 11. *Dearely beloued, I beseech you, as strangers and pilgrims abstaine from fleshly lusts, which fight against the soule.*

Theoph. What must I note in the Christian souldier?

Theol. In the souldier, two things are to be considered: his resisting and his fall.

Theoph. What is his resistance?

Theol. An action, whereby the souldier doth withstand temptation, through grace working inwardly in him. 1. Ioh. 2. 14. *I write vnto you babes, because ye haue knowne the Father: I haue written to you fathers, because ye haue knowne him that is from the beginning: I haue written to you young men, because ye are strong, and the word of God abideth in you, and ye haue ouercome the wicked.* 1. Pet. 5. 8. Eph. 6. 16. Psal. 91. 13. *Thou shalt walke vpon the lyon and aspe: the yong lyon and the dragon shalt thou tread vnder feete.*

Theoph. How is this resistance confirmed?

Theol. To confirme this, these *preseruatiues* which follow are very necessary.

I. When thou art tempted to sinne, doe not onely abstaine from it, but earnestly loue & follow after the contrarie. Ioh. 8 44.

II. Neuer

II. Neuer yield or consent to Satans words, whether he speake the truth, accuse falsely, or flatter dissemblingly. Ioh. 8. 44. *Ye are of your father the diuell, and the lusts of your father ye will doe: he hath beene a murtherer from the beginning, and abode not in the truth, because there is no truth in him: when he speaketh a lie, then speaketh he of his owne: for he is a lyar and the father thereof.* Mark. 1. 24. *And cried with a loud voyce, and said, What haue I to doe with thee, Iesus, the sonne of the most high God. And Iesus said, Hold thy peace and come out of him.* Act. 16. 17. *She followed Paul and vs, & cryed, saying, These men are the seruants of the most high God, which shew vnto vs the way of saluation, &c.* Augustl. Serm. 241.

III. One temptation is to be looked for after an other, and then especially, when our enemie after he hath set his snares, is at rest: for the diuell neuer maketh an end of his malice. 1. Pet. 5. 8.

Theoph. I haue heard how to resist, teach me (I pray you) what is his fall?

Theol. The fall is, whereby the souldier through infirmitie fainteth, being subdued by the power of the enemie. Gal. 6. 1. *Brethren, if a man be fallen by occasion into any fault, ye which are spirituall, restore such a one with the spirit of meekenesse, considering,*

thy

thy selfe, lest thou also be tempted.

Theoph. If I fall, how may I arise?

Theol. To this appertaineth the spirituall remedie.

Theoph. What call you a remedie?

Theol. A remedie, is a thing hauing aptnesse to restore him which is fallen, to his former estate, Gal. 6. 1.

Theoph. What must I here euer thinke on?

Theol. Two thinges must alwaies bee thought on. I. If there be a willing mind, euery one is accepted for that grace which hee hath, not for that which he hath not. 1. Cor. 8. 12. *For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.* II. In all these things, whosoeuer will leade a godly life in Christ, the power of God is to be made perfect through their infirmities. 2. Cor. 12. 9. *And hee said vnto me, my grace is sufficient for thee, for my power is made perfect through weakenesse: very gladly therefore will I reioyce rather in mine infirmities, that the power of God may dwell in me.* 10. *Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christs sake, for when I am weake, then am I strong.*

CHAP.

CHAP. XL.

Of the first Assault.

Theoph. But since Satan is mine adversary, instruct me how many his assaults be?

Theol. His assaults are three-folde.

Theoph. Which is the first?

Theol. The first is, about the Christian mans effectuall calling.

Theoph. What is the temptation in this assault?

Theol. The enterprise of the diuell to blindfolde mans minde, and to harden his heart, lest the word of God should worke in him to saluation. Matth. 13. 4. *And as he sowed, some fell by the way side, and the foules came and deuoured them vp. 5. And some fell vpon stonie ground, where they had not much earth, and anon they sprang vp, because they had no depth of earth. 6. And when the sunne rose vp, they were parched, and for lacke of rooting withered away. 7. And some fell among thornes, and the thornes sprung vp, and choked them. 19. Whensoeuer a man heareth the word of the kingdome, and vnderstandeth it not, the euill one commeth, & catcheth away that which was sowne in his heart: and this is he which hath receiued the seede by the way side.*

Theoph.

Theoph. How may I reſiſt this aſſault?

Theol. A reſiſtance in thoſe that are called, is wrought by the ſpirit of God, that cauſeth men to lend their eares to heare, & doth ingraffe the word in their hearts, that the immortall ſeede of regeneration may ſpring in them. Pſal. 40 6. Ioh. 6. 44. Act. 16. 14. Iam. 1. 21. *Wherefore lay apart all filthineſs, and ſuperfluitie of malicioſneſſe, and receiue with meekeneſſe the word that is graffed in you, which is able to ſaue your ſoules.* 1. Pet. 1. 22. *Seeing your ſoules are purified in obeying the truth through the ſpirit, to loue brotherly without fayning, loue one another with a pure heart fernently.* 1. Ioh. 3. 9. *Whoſoeuer is borne of God ſinneth not: for his ſeede remaineth in him, neither can he ſinne, becauſe hee is borne of God.* A reſiſtance in thoſe that are to bee called, is when in a ſincere heart they doe ioyne the word which they haue heard, with faith. Luk. 8. 15. *But that which fell in good ground, are they which with an honeſt and good heart, heare the word and keepe it, and bring forth fruit with patience,* Heb. 4. 2.

Theoph. What certaine preſeruations are to be noted in this reſiſtance?

Theol. I. Premeditation of the power & vſe of the word. Eccleſ. 4 17. *Take heed to thy feet, when thou entreſt into the houſe of the Lord, and*

and be more neere to heare, then to giue the sacrifice of fooles, for they know not that they doe euill. Chap. 5. 1. *Bee not rash with thy mouth, nor let thine heart be hastie to vtter a thing before God: for God is in the heauen, and thou art on the earth: therefore let thy words be fewe.*

II. Diligent attention of the minde, Act. 16. 14.

III. An hungring desire of the heart. Ioh. 7. 37. *Now in the last and great day of the feast, Iesus stood and cried, saying, If any man thirst let him come to me and drinke.*

IV. Integritie of life, Psal. 26. 6.

V. The casting away of euill affections. Iam. 1. 22. *And be ye doers of the word, and not hearers onely, deceiuing your owne soules.*

VI. The inward consent and agreement of the heart with the word preached, Act. 2. 37.

VII An hiding of the word in the heart, lest wee should sinne. Psal. 119. 11. *I haue hid thy word in mine heart, that I might not sinne against thee.*

VIII. A trembling at the presence of God in the assemblie of the Church. Esay 66. 2. *For all these things hath mine hand made, and all these things haue beene, saith the Lord, and to him will I looke, euen to him that is poore, and of a contrite spirit, and trembles at my words.*

Act.

Act. 10. 33. *Then sent I for thee immediately, and thou hast well done to come: now therefore are wee all heere present before God, to heare all things that are commaunded thee of God.*

Theoph. The God of power preserue me from this assault by these preseruatiues: but how may I fall in this temptation?

Theol. The fall, is either a coldnesse in receiuing the word, and a neglect thereof, or else a falling into errours.

Theoph. What then must be my remedie?

Theol. The remedie for this, is subiection, which must bee made to the iudgement and censure of the brethren, and ministers. Reuelat. 3. 15. *I know thy workes, that thou art neither colde nor hote: I would thou wereſt colde or hote.* Gal. 6. 2. 1. Tim 1. 20. *Of whome is Hymeneus and Alexander, whome I haue deliuered vnto Satan, that they might learne not to blaspheme.*

CHAP. XLII.

Of the second Assault.

Theoph. What is the second assault?

Theol. The second assault, is concerning faith.

Theoph. How may one be thus assaulted?

Theol.

Theol. This temptation, is an illusion which the diuell casteth into the hearts of godly men: as when he saith, thou art not of the number of the elect: thou art not iustified: thou hast no faith: thou must certenly be condemned for thy sinnes. Matth. 4. 3. *Then came to him the tempter, and said, If thou be the Sonne of God, commaund that these stones be made bread.*

Theoph. What helpes doth the diuell abuse, for the strengthening of such illusions as these?

Theol. Aduersitie; as, dangers, losses, persecutions, iealousie, grieuous offences, &c. Psal. 73. 12. *Loe, these are the wicked, yet prosper they alway, and increase in riches.* 13. *Certenly, I haue cleansed mine heart in vaine, and washed mine hands in innocencie.* Iob. 13. 23. *How many are mine iniquities and sinnes? shew me my rebellion and my sinne.* 24. *Wherefore hidest thou thy face and takest me for thine enemie?* 25. *Wilt thou breake a leafe driuen too and fro? and wilt thou pursue the drie stubble?*

II. The remembrance of sinnes past. Iob. 13. 26. *For thou writest bitter things against me, and makest me to possesse the iniquities of my youth.*

III. A feeling of death euen already at hand,

Theoph. How may I withstand these?

Theol.

Theol. The resistance is made by a true faith, applying Christ with al his merits particularly, after this manner: I assuredly beleeue that I shall not bee condemned, but that I am elected, and iustified in Christ, and am out of all doubt that all my sinnes are pardoned. Esay 53.11. *He shall see the trauaile of his soule, and shall be satisfied: by his knowledge shall my righteous seruant iustifie many: for hee shall beare their iniquities.* Rom 8.38. *For I am perswaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39. Nor height, nor depth, nor any other creature shall bee able to separate vs from the loue of God, which is in Christ Iesu our Lord.*

Theoph. Giue me a preseruatiue that I may resist?

Theol. The preseruatiue, is in temptation, not to beholde faith, but the obiect of faith, which is Christ. Philip. 3.12. *Not as though I had alreadie attained vnto it, either were alreadie perfect: but I follow if that I may comprehend that, for whose sake also I am comprehended of Christ Iesus. 13. One thing I doe, I forget that which is behinde, and endeauour my selfe to that which is before. 14. And follow hard toward the marke, for the price of the high calling of God in Christ Iesu,* Ioh. 3.14. *And as Moses*

lift

lift vp the serpent in the wildernesse, so must the sonne of man be lift vp, that hee that beleeueth in him, &c.

Theoph. What is my falling in this assault?

Theol. The falling, is doubtfulnesse, and distrust of our election, and of Gods mercie. Psal. 77. 6. *I called to remembrance my song in the night: I communed with mine owne heart, and my spirit searched diligently.* 7. *Will the Lord absent himselfe for euer? and will he shew no more fauour?* 8. *Is his mercie cleane gone for euer? doth his promise faile for euermore?* So Dauid of himselfe saith, Psal. 22. 1. *My God, my God, why hast thou forsaken me, and art so farre from my health, and from the words of my roaring?*

Theoph. What is my remedie?

Theol. The remedie is double. First, the operation of the holy spirit stirring vp faith and increasing the same. Philip. 1. 6. *I am perswaded of this same thing, that hee that hath begun this good worke in you, will performe it vntill the day of Iesus Christ.* Luk. 17. 5. *And the Apostles said vnto the Lord, Increase our faith.* The second is an holy meditation.

Theoph. What must I meditate on?

Theol. I. That it is the commaundement of God that wee should beleeue in Christ. 1. Ioh. 3. 23. *This is then his commaun-*

dement, that we beleeue in the name of his Sonne Ieſus Chriſt, and loue one another, as hee gaue commaundement.

II. That the Euangelicall promiſes are indefinite, and doe exclude no man, vnleſſe peraduenture any man do exclude himſelfe. Eſay 55. 1. *Ho, euery one that thirſteth, come ye to the waters, and ye that haue no ſiluer, come, buy, and eate: come, I ſay, buy wine & milk without ſiluer, and without money.* Mat. 11. 28. *Come vnto me, all ye that are wearie and laden, and I will eaſe you,* Ioh. 3. 15. *That whoſoeuer beleeueth in him, ſhould not periſh, but haue life eternall.* Alſo the Sacraments of baptiſme and the Lords Supper, doe to euery one ſcuerally apply indefinite promiſes, and therefore are very effectual to enforce particular aſſurance or plerophorie of forgiuenes of ſins.

III. That doubtfulnes and deſpaire, are moſt grieuous ſinnes.

IV. That contrarie to hope, men muſt vnder hope beleeue with Abraham. Rom. 4. 18. *Which Abraham aboue hope beleeued vnder hope, that he ſhould be the father of many nations: according to that which was ſpoken to him, ſo ſhall thy ſeede be.*

V. That the mercie of God, & the merit of Chriſts obedience, beeing both God and man, are infinite. Eſay 54. 10. *For the*

mountaines

mountaines shall remoone, and the hilles shall fall downe: but my mercie shall not depart from thee, neither shall my couenant of peace fall away, saith the Lord, that hath compassion on thee. Psal. 103. 11. *For as high as the heauen is aboue the earth, so great is his mercie toward them that feare him.* 1. Ioh. 2. 1. *My babes, these things write I vnto you, that ye sinne not: and if any man sinne, wee haue an aduocate with the Father, Iesus Christ the Iust.* 2. *And hee is the reconciliation for our sinnes: and not for ours onely, but also for the sinnes of the whole world.* Psal. 130. 7. *Let Israel wait on the Lord: for the Lord is mercie, and with him is great redemption.*

VI. That God measureth the obedience due vnto him, rather by the affection and desire to obey, then by the act and performance of it. Rom. 8. 5. *For they that are after the flesh, sauour the things of the flesh, but they that are after the spirit, the things of the spirit.* 7. *Because the wisedome of the flesh, is enmitie against God: for it is not subiect to the law of God, neither indeede can be.* Rom. 7. 20. *Now if I do that I would not, it is no more I that do it, but the sinne that dwelleth in me.* 21. *I finde then by the law, that when I would doe good, euill is present with me.* 22. *For I delight in the Law of God, concerning the inner man.* Mal. 3. 17. *I will spare them, as a man spareth his sonne, that reuerenceth him.*

VII. When one sinne is forgiuen, all the rest are remitted also, for remission beeing giuen once, without any prescription of time, is giuen for euer. Rom. 11. 29. *For the gifts and calling of God are without repentance.* Act. 10. 43. *To him also giue all the Prophets witnesse, that through his name, al that beleeue in him, shall receiue remission of sinnes.*

VIII. That grace and faith are not taken away by falles of infirmitie, but thereby are declared and made manifest. Rom. 5. 20. *Moreouer, the Law entred thereupon, that the offence should abound: neuerthelesse when sinne abounded, there grace abounded much more.* 2. Cor. 12. 7. *And lest I should be exalted out of measure, &c. there was giuen vnto me a pricke in the flesh, the messenger of Satan to buffet me.* 8. *For this thing I besought the Lord thrise, that it might depart from me.* 9. *He said, My grace is sufficient for thee.*

IX. That all the workes of God are by contrarie meanes. 2. Cor. 12. 9. *My power is perfect through weakenes.*

CHAP. XLIII.

Of the third Assault.

Theoph. Let me heare I pray you the third assault, and what it concerneth?

Theol.

Theol. The third assault is concerning Sanctification.

Theoph. What is this temptation?

Theol. A prouoking to sinne, according as the disposition of euery man, and as occasion shal offer it selfe. 1. Chron. 21. 1. *And Satan stood vp against Israel, and prouoked David to number Israel.* Ioh. 13. 2. *And when supper was done, the diuell had now put into the heart of Iudas Iscariot, Simons sonne, to betray him.*

Theoph. How will he allure to sinne?

Theol. In this tentation, the diuell doth wonderfully diminish and extenuate those sinnes, which men are about to commit, partly by obiecting closely the mercie of God, and partly by couering or hiding the punishment which is due for the sinne.

Theoph. After this extenuation of sinne by Satan, are there many helps to further Satan in his temptation?

Theol. Yes: First, the flesh which lusteth against the spirit, helpeth on Satan, sometimes by begetting euill motions and affections, and sometimes by ouer-whelming and oppressing good intents and motions. Galat. 5. 17. *For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrarie one to another, so that ye can-*

not doe the same things that ye would. 19. *Moreouer, the workes of the flesh are manifest, which are adulterie, fornication, vncleannesse, wantonnes.* 20. *Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,* 21. *Enuie, murthers, drunkennes, gluttonie, and such like, whereof I tell you before, as I also haue tolde you before, that they which doe such things, shal not inherit the kingdome of God.* Iam. 1. 14. *But euery man is tempted, when hee is drawne away by his owne concupiscence, and is entised.*

Secondly, the world furthereth Satan much, which bringeth men to disobedience, through pleasure, profit, honour, and euill examples. Eph. 2. 3. *Among whome we also had our conuersation in time past, in the lusts of of our flesh, in fulfilling the will of the flesh, and of the minde, and were by nature the children of wrath, as well as others.* 1. Ioh. 2. 16. *For all that is in the world, as the lusts of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world.*

Theoph. How may I resist this temptation?

Theol. Resistance is made by the desire of the spirit, which worketh good motions and affections in the faithfull, and driueth forth the euill. Gal. 5. 22. *But the fruit of the spirit is loue, ioy, peace, long suffering, gentlenesse, good-*

goodnes, faith. 23. Meeknes, temperance: against such ther's no law. 24. For they that are Christ's, haue crucified the flesh, with the affections and the lusts therof. 26. Let vs not be desirous of vainglory, prouoking one another, enuying one another.

Theoph. Giue me here some preseruatines, that I may resist.

Theol. The preseruatiues are these, whereby men are strengthened in resisting:

I. To account no sinne, light or small. Gal. 5.9. *A little leauen doth leauen the whole lumpe.* Rom. 6. 23. *For the wages of sinne is death, but the gift of God is eternall life, through Iesus Christ our Lord.*

II. To auoid all occasions of sinne. To these rather agreeth the prouerb vsed of the plague: *longè, tardè, citò*: that is, *aloofe, slowly, quickly.* 1. Thess. 5. 22. *Abstaine from all appearance of euill.* Iude, vers. 23. *And others saue with feare, pulling them out of the fire, and hate euen the garment spotted by the flesh.*

III. To accustome thy selfe to subdue the lesser sinnes, that at the last, thou maiest also ouercome the greater, Rom. 13. 4.

IV. To applie thy selfe to thy appointed calling, and alway to be busily occupied about some thing in the same.

V. To oppose the Law, the iudgements of God, the last iudgement, the glorious

presence of God, and such like, against the rebellion and loosenesse of the flesh. Prou. 28.14. *Blessed is the man that feareth alway: but he that hardeneth his heart, shall fall into evill.* Gen. 39.9. *There is no man greater in this house then I: neither hath he kept any thing from me, but onely thee, because thou art his wife: how then can I do this great wickednes, and so sinne against God?*

Theoph. Say I be angrie vnadvisedly, or desire to reuenge wrongs done vnto me, how may I remedie this my sinne?

Theol. Against vniust anger, or priuate desire of reuenge. Here meditate, 1. Iniuries, they happen vnto vs by the Lords appointment, for our good. 2. Sam. 16.10. 2. God of his great goodnes forgiueth vs farre more sins, then it is possible for vs to forgiue men. 3. It is the dutie of Christian loue, to forgiue others. 4. Wee must not desire to destroy them, whom Christ hath redeemed by his precious blood. 5. Wee our selues are in danger of the wrath of God, if wee suffer our wrath to burne against our brother. *Forgiue* (saith he) *and it shalbe forgiuen.* 6. We know not the circumstances of the facts, what the minde was, and purpose of them, against whome we swell,

Bridles, or externall remedies, are these:

1. In

I. In this we shall imitate the clemencie of the Lord, who for a very great season doth often tolerate the wicked. *Learne of me, for I am humble and meeke.* II. There must be a pausing and time of delay, betwixt our anger and the execution of the same. *Athenodorus* counsailed *Augustus* that he, beeing angry, should repeate all the letters of the alphabet, or ABC, before he, against another, did either speake or doe any thing. III. To depart out of those places where those are, with whome we are angrie. IV. To auoide contention, both in word and in deede. *Doe nothing through contention.*

Theoph. Say I sinne by conetousnesse and ambition; what must I doe?

Theol. Remedies against those badde desires of riches, and honour. I. God doth euen in famine quicken and reuiue them, which feare him. Psal. 33. 18, 19. *The eye of the Lord is vpon them that feare him, to deliuer their soules from death, and to preserue them from famine.* II. Godlinesse is great gaine, if the minde of man can be therewith content. 1. Tim. 6. 6. III. We doe waite and looke for the resurrection of the bodie, and eternall life: therefore we should not take such carking care for this present mortall life. IV. We are seruants in our fathers house, there-

therefore looke what is conuenient for vs, that will he louingly bestow vpon vs. V. The palpable blindnes of an ambitious minde, desireth to be set aloft, that he may haue the greater downe-fall: and he feareth to be humbled, least he should not be exalted. VI. *Adam* when hee would needes be check-mate with God, did bring both himselfe, & his posterity head-long to destruction. VII. He is a very ambitious robbe-God, which desireth to take that commendation to himselfe, which is appropriate onely to the Lord.

Theoph. Admit Satan allures me to carnall vncleannesse, how may I preserue my selfe, that I may with the wise virgins enter with the bridegroome?

Theol. Preseruatiues against the desires of the flesh. I. He that will be Christs disciple, must every day take vp his crosse, Luk. 9.23. II. They which are according to the spirit, sauour of such things as are according to the spirit, Rom. 8.5. III. We ought to behaue our selues as citizens of the kingdome of heauen. Phil. 3.20. IV. We are the temple of God. 1. Cor. 3.6. Our members they are the members of Christ. 1. Cor. 6. 15. And we haue dwelling within vs the spirit of Christ, which we should not grieue.

Eph.

Eph. 4.30. Concerning this, looke more in the explication of the seauenth Commandement.

Theoph. How may I fall in this temptation?

Theol. In this tentation the fall is, when a man beeing preuented, falleth into some offence. Gal. 6.1.

Theoph. What doth Satan when one is thus fallen?

Theol. Here Satan doth wonderfully aggrauate the offence committed, and doth accuse and terrifie the offender with the iudgements of God. Matth. 27.3. *Then when Iudas which betraied him, saw that he was condemned, he repented himselfe, and brought againe the thirtie pieces of siluer, to the chiefe priests & elders, 4. Saying, I haue sinned, betraying the innocent blood: but they said, What is that to vs? see thou to it. 5. And when he had cast downe the siluer pieces in the Temple, he departed, and went and hanged himselfe.*

Theoph. What remedie is there if I fall?

Theol. The remedie is, a renued repentance, the beginning whereof is sorrow in regard of God, for the same sinne, the fruits hereof are especially seuen. 2. Cor. 7 9. *Now I reioyce not that ye were sorie, but that ye sorrowed to repentance: for ye sorrowed godly, so that in nothing ye were hurt by vs.* 10. *For godly sor-*

row

row causeth repentance vnto saluation, not to be repented of: but worldly sorrow causeth death. 11. *For behold, this thing that ye haue beene godly sorie, what great care hath it wrought in you: yea, what clearing of your selues: yea, what indignation: yea, what feare: yea, how great desire: yea, what zeale: yea, what punishment: in all things ye haue shewed your selues, that ye are pure in this matter.*

Theoph. Repeate out of this place those seuen fruits of repentance?

I. A desire of doing well.

II. An apologie, that is, a confession of the sinne before God, with a requiring of pardon for the offence. Psal. 32. 5. *Then I acknowledged my sinne vnto thee, neither hidde I mine iniquitie: for I thought, I will confesse against my selfe my wickednesse vnto the Lord, and thou forgauest the punishment of my sinne.* 2. Sam. 12. 13. *Then Dauid said vnto Nathan, I haue sinned against the Lord: and Nathan said vnto Dauid, The Lord also hath put away thy sinne, thou shalt not die.*

III. Indignation against a mans selfe, for his offence.

IV. A feare, not so much for the punishment, as for offending the Lord. Psal. 130. 3. *If thou straightly markest iniquities, O Lord, who shall stand?*

V. A desire to be fully renued, and to be

be deliuered from sinne.

VI. A feruent zeale to loue God, and to embrace & keepe all his commandements.

VII. Reuenge, whereby the flesh may be tamed and subdued, least at any time afterward, such offences be committed.

CHAP. XLIV.

Of the patient bearing of the Crosse.

Theoph. You said in the end of the thirtie ninth chapter that the deniall of our selues consisted partly in Christian warfare, and partly in a patient bearing of the crosse, what doth it teach me?

Theol. The patient bearing of the crosse, teacheth how Christians should vndergoe the burden.

Theoph. What (I pray you) is the crosse?

Theol. It is a certaine measure of afflictions, appointed by God, to euery one of the faithfull. Matth. 16.24. *If any man will follow me, let him forsake himselfe, take vp his crosse, & follow me.* Colos. 1.24. *Now reioyce I in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh, for his bodie sake, which is the Church.*

Theoph. How must this crosse be taken vp?

Theol.

Theol. Willingly, euen with both hands, when it shall please God to lay it vpon vs.

Theoph. When I haue taken it vp what must I doe?

Theol. Beare it with patience and perseuerance. Coloss. 1. 11. *Strengthned with all might, through his glorious power, vnto all patience, and long suffering with ioyfulnesse.* Luk. 21. 19. *Possesse your soule with patience.*

Theoph. Which is the first preseruatiue of patience?

Theol. I. Strength by the holy Ghost. Phil. 4. 13. *I am able to doe all things through the helpe of Christ, which strengtheneth me.* Phil. 1. 20. *It is giuen to you for Christ, that not onely ye should beleeue in him, but also suffer for his sake.*

Theoph. Which is the second?

Theol. II. An holy Meditation.

Theoph. What must I first meditate on?

Theol. I. That the afflictions of the faithfull, come not by chance, but by the counsell and prouidence of God, which disposeth all things in a most excellent sort. Gen. 45. 4, 5. *It was God that sent Ioseph into AEgipt.* 2. Sam. 16. 10. *The Lord biddeth Shemei curse David.* Psal. 119. 71. *It was good for me that I was afflicted, that I might learne thy statutes.* Hence is it euident, that afflictions to the

godly

godly are inexcusable. Act. 14. 21. *By many afflictions you must enter into the kingdome of God.* Matth. 7. 14. *The gate is straight, and the way narrow that leadeth vnto life, and few there be that finde it.* Ioh. 16. 20. *In the world ye shall haue troubles.*

Theoph. And what in the second place?

Theol. That albeit afflictions are grieuous, yet are they good and profitable.

Theoph. Profitable? how can that be?

Theol. They are helps, whereby men being humbled for their sinnes before God, obtaine peace, and holinesse of life. 2. Cor. 1. 9. *We receiued sentence of death in our selues, because we should not trust in our selues, but in God, which raiseth the dead.* Esay. 26. 16. *Lord, in trouble haue they visited thee, they powred out a prayer, when thy chastening was vpon them.* Hos. 5. 15. *I will goe, and returne to my place, till they acknowledge their fault, and seeke me: in their affliction they will seeke me diligently.* Psal. 78. 34. *When he slue them, they sought him, and they returned, and they sought God earely.* Ie. 31. 18. *I haue heard Ephraim lamenting thus, Thou hast corrected me, and I was chastised as an vntamed calfe: conuert thou me, and I shall be conuerted.* Heb. 12. 11. *No chastisement for the present, seemeth ioyous, but grieuous: but afterward, it bringeth the quiet fruit of righteous-*

nesse

neſſe vnto them, which are thereby exerciſed. Pſal.30.5. *Weeping may abide at euening, but ioy commeth in the morning.* Ioh. 15.2. *Euery branch that beareth fruit he purgeth it, that it may bring forth more fruit.* 1. Pet.1.6. *Wherein ye reioyce, though now for a ſeaſon (if neederequire) ye are in heauines, through many tentations.* 2. Cor.1.4. *The God of all comfort, which comforteth vs in all our tribulations, that we may be able to comfort them which are in any affliction, by the comfort wherewith we our ſelues are comforted of God.* Rom.5.3. *We glory in afflictions, knowing that affliction bringeth patience.* Heb.2.10. *He didconſecrate the Prince of their ſaluation through affliction.*

Theoph Shew me I pray you this great good of enduring patiently afflictions from God by ſome compariſon?

Theol. We permit chirurgions that they ſhould both binde vs lying diſeaſed in our beddes, and ſeare vs with hote yrons, yea launch and ſearch our members with raſors: and laſtly, wee ſend them away vſually with friendly and kind ſpeaches, and often with a golden fee for their thus handling vs. Shall we then ſuffer ſo many things of a chirurgion to cure a bodily diſeaſe, and will we not giue God leaue to cure by afflictions the moſt feſtered diſeaſes of our ſicke ſoules?

Theoph.

Theoph. What is to be gathered hence?

Theol. That the afflictions of the godly are signes of their adoption. Heb. 12. 6. *Whome the Lord loueth, he chasteneth, and he scourgeth euery sonne that he receiueth.* 7. *If ye endure chastisement, God offereth himselfe vnto you, as vnto sonnes.*

Theol. And what els?

Theol. That they are to them, the Kings hie way to heauen. Iam. 1. 12. *Blessed is the man that endureth tentation: for when he is tried, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.* 2. Cor. 4. 17. *For our light affliction which is but for a moment, causeth vnto vs a farre more excellent and an eternall waight of glorie.*

Theoph. In the third place what must I meditate on for the better enduring of crosses?

Theol. That God hath promised fauour, mitigation of punishment, his presence, and deliuerance. Phil. 1, 29. 1. Cor. 10. 13. *God is faithfull, who will not suffer you to be tempted aboue measure, but with tentation will giue deliuerance.* 2. Sam. 7. 14. Psal. 50. 15. *Call vpon me in time of trouble, and I will deliuer thee, and thou shalt glorifie me.* Psal. 121. 4. *He that keepeth Israell will neither slumber nor sleepe.* Esay. 43. 2. *When thou passest through the waters, I will be with thee, and through the floods that they do not*

ouerflow thee: when thou walkest through the very fire, thou shalt not be burnt, neither shall the flame kindle vpon thee: 3. For I am the Lord thy God, the holy one of Israel thy Sauiour.

Theoph. What in the fourth place?

Theol. That in all troubles of the faithfull, Christ is a companion. 1. Pet. 4. 13. *Reioyce, that ye are partakers of the afflictions of Christ.* 2. Cor. 4. 10. *Euery where wee beare about in our bodie the dying of Christ, that the life of Iesus might also be made manifest in our bodies.* Col. 1. 21.

Theoph. What may be my last meditation?

Theol. That the Angels are readie to defend such as feare God. Psal. 34. 8. 2. King. 6. 16. *Feare not, there are more with vs then against vs.*

CHAP. XLV.

Of the calling vpon God.

Theoph. I must not forget how, orderly to goe on with you, you taught me in the afore-named nine and thirtieth chap. that there were two parts of new obedience, to wit, first the deniall of our selues, (consisting partly in the warfare of a Christian, & partly in the patient bearing of the crosse) and secondly in the profession of Christ, in this profession what must I consider? Theol.

Theol. Either Christ himselfe, or his members: namely, the faithfull. Matth. 25. 40. *Verely, I say vnto you, in as much as ye did it to one of the least of my brethren, ye did it vnto me.*

Theoph. What is that, concerning Christ?

Theol. The profession which directly concerneth Christ, is either continuall, or onely in the time of danger.

Theoph. What call you continuall?

Theol. The calling vpon the Name of God, and ought euer to be performed of vs, in the Name of Christ Iesus our Mediatour. 1. Cor. 1. 2. *To the Church of God which is at Corinthus, to them that are sanctified in Christ Iesus, in euery place, both their Lord and ours.* Act. 9. 14. *He hath authority from the high priest, to binde all that call vpon thy name.* Col. 3. 17. *Whatsoeuer ye shall doe in word or in deede, do it in the Name of the Lord Iesus, giuing thanks to God, and the Father by him.*

Theoph. How doe we call vpon gods name?

Theol. By prayer or thankesgiuing. Phil. 4. 6. *In all things let your requests be shewed vnto God, in prayer and supplication, with giuing of thanks.*

Theoph. How many parts hath prayer?

Theol. Two, Petition, and Assent. Mark. 11. 24. *I say vnto you, whatsoeuer ye desire when ye pray, beleeue that ye shall haue it, & it shall be*

done vnto you.

Theoph. What is petition?

Theol. The first part of prayer, whereby we, according to the rule of Gods word, aske his helpe, for the obtaining of such necessaries as we want. 1. Ioh. 5. 14. *This is the assurance that we haue in him, that if wee aske any thing according to his will, he heareth vs.*

Theoph. What things must we euer expresse in petition?

Theol. Two, I. A sense of our wants. II. A desire of the grace of God to supply those wants. 1. Sam. 1. 10. *She was troubled in her minde, and prayed vnto the Lord, and wept sore.* Dan. 9. 4. *And I praied to the Lord my God, and made my confession, saying,* 5. *We haue sinned, and haue committed iniquity, &c.* 16. *O Lord according to thy righteousnesse, I beseech thee, let thine anger & thy wrath be turned from thy citie Ierusalem, &c.* to the 20 vers. Psal. 130. 1. *Out of the deepe I called to thee, O Lord.* 1. Sam. 1. 15. *Then Hannah answered and said, Nay my Lord, but I am a woman troubled in spirit, I haue drunken neither wine nor strong drink, but haue powred out my soule before the Lord, &c.* to the 16. vers. Psal. 143. 6. *I stretch forth mine hands vnto thee, my soule desireth after thee, as the thirstie land.*

Theoph.

Theoph. What is aſſent?

Theol. The ſecond part of prayer, whereby wee beleeue, and profeſſe it before God, that he, in his due time, will graunt vnto vs thoſe our requeſts, which before we haue made vnto his Maieſtie. 1. Ioh. 5. 14. 15. *This is the aſſurance that we haue in him, that if we aske anything according to his will, he heareth vs. And if we know that he heareth vs, whatſoeuer we aske, we know that we haue the petitions, that we haue deſired of him.* Matth. 6. 13. *Lead vs not into temptation, but deliuer vs from euill. For thine is the kingdome, thine is the power, and thine is the glorie, for euer and euer, Amen.*

Theoph. But alas the faithfull, euen the faithfull I ſay bewray many infirmities in their prayers?

Theol. They doe ſo: yet no doubt, they haue a notable ſenſe of Gods fauour, eſpecially, when they pray zealouſly, and often vnto the Lord. Iam. 5. 16. *Pray one for another, that ye may be healed: for the prayer of a righteous man auaileth much, if it be feruent.* Luk. 1. 13. *The Angell ſaid vnto him, Feare not, Zacharias: for thy prayer is heard,* Ionah. 4. 1. *It diſpleaſed Ionah exceedingly, and he was angrie.* 2. *And Ionah prayed vnto the Lord, & ſaid, I pray thee, O Lord, was not this my ſaying, when I was yet in my countrey? therefore I preuented*

uented to flee vnto Tarshish: for I knew that thou art a gratious God, and mercifull, slow to anger, and of great kindnesse, and repentest thee of the euill. Rom. 8.26. Gen. 19.18. *Lot said vnto them, do not so, I pray you, my Lords, &c.* Psal. 6. 1. *O Lord, rebuke me not in thine anger, neither chastise me in thy wrath, &c.* vers. 2, 3, 4, 5. Psal. 8.9. Psal. 20.5. Psal. 35.9. 18.28. Psal. 36 7.

Theoph. What is thankes giuing?

Theol. A calling vpon Gods name, whereby we, with ioy, and gladnesse of heart, doe praise God for his benefits either receiued, or promised. Psal. 45.1. *Mine heart will vtter forth a good matter, I will inuent in my words of the King: my tongue is as the penne of a swift writer.* Eph. 5. 20. *Giuing thanks alwaies for all things vnto God, euen the Father, in the Name of our Lord Iesus Christ.* Psal. 36.8, 9. *How excellent is thy mercie, O God? therefore the children of men trust vnder the shadow of thy wings. They shalbe satisfied with the fatnesse of thine house, and thou shalt giue them drinke out of the riuer of thy pleasures.* Coloss. 3.16.

CHAP.

CHAP. XLVI.

Of Christian Apologie, and Martyrdome.

Theoph. You shewed me in the former chapter that the profession directly concerning Christ was either Continuall, *or onely in* time of danger, *you haue spoken of the continuall profession of Christ, how doe we in danger professe him?*

Theol. The profession of Christ in dangers, is either in word or deede.

Theoph. How is that in word called?

Theol. Profession in word, is called Christian Apologie, or the confession of Christ. Rom. 10. 10. *With the heart, man beleeueth vnto righteousnesse: and with the mouth, man confesseth to saluation.* Psal. 22. 23. *I will declare thy name vnto my brethren: in the middes of the Congregation will I praise thee.*

Theoph. What is Christian Apologie?

Theol. The profession of Christ in word, when as we are ready with feare, and meekenesse, to confesse the truth of Christian religion, so often as neede requireth, and the glorie of God is endangered, euen before vnbeleeuers, especially, if they be not past all hope of repentance. 1. Pet. 3. 15. *Sanctifie*

the Lord God in your hearts? and bee readie alwaies to giue an answer to euery man, that asketh you a reason of the hope that is in you: 16. *And that with meekenes and reuerence, hauing a good conscience, that when they speake euill of you, as of euill doers, they may be ashamed, which blame your good conuersation in Christ.* Act. 7. the whole chap. Steuen there maketh an Apologie for himselfe. Matth. 7. 6. *Giue not that wosch is holy to dogges, nor cast your pearles before swine: least they tread them vnder their feete, and turning againe, all to rent you.*

Theoph. What call you profession indeede?

Theol. Martyrdome.

Theoph. What is Martyrdome?

Theol. It is a part of Christian profession, when as a Christian man doth, for the doctrine of faith, for iustice, and for the saluation of his brethren, vndergoe the punishment of death, impoſed vpon him by the aduersaries of Christ Iesus. Mark. 6. 18, 27, 28. *Iohn told Herod, It is not lawfull for thee to haue thy brothers wife. And immediately the King sent the hangman, and gaue him charge, that his head should be brought: so he went, and beheaded him in the prison.* 2. Cor. 12. 15. *I will most gladly bestow, and be bestowed for your soules, though the more I loue you, the lesse am I loued.*

Theoph.

Theoph. Is it not for all this lawfull for Christians to flee in persecution?

Theol. It is, if they find themselues not sufficiently resolued & strengthened by Gods spirit to stand. Mat. 10. 23. *When they persecute you in one citie, flee into another. Verily, I say vnto you, ye shall not haue finished all the cities of Israel, till the Sonne of man come.* Ioh. 10. 39. *Againe, they studied to apprehend him, but he escaped out of their hands.* Act. 9. 30. *When the brethren knew it, they brought him to Cesarea, and sent him forth to Tarsus.* 1. King. 18. 23. *Was it not tolde my lord, what I did, when Iesabel slue the Prophets of the Lord, how I hid an hundreth men of the Lords Prophets, by fifties in a caue, and fedde them with bread and water?* Act. 20. 22. *Now beholde, I goe bound in the Spirit vnto Ierusalem, and know not what things shall come vnto me there.*

CHAP. XLVII.

Of Edification, and Almes among the faithfull.

Theoph. Now, after that profession of Christ which doth directly as I haue heard concerne Christ himselfe, what followeth?

Theol. That which concerneth his members,

bers, namely, the Saints and faithfull ones.

Theoph. What is this profession?

Theol. It is either Edification, or Almes.

Theoph. What is Edification?

Theol. Euery particular dutie towardes our brethren, whereby they are furthered, either to grow vp in Christ, or else are more surely vnited to him. Rom. 14. 19. *Let vs follow those things which concerne peace, and wherwith one may edifie another.*

Theoph. What is the first thing belonging to this Edification?

Theol. To giue good example. Math. 5. 16. *Let your light so shine before men, that they may see your good works, & glorifie your Father which is in heauen.* 1. Pet. 2. 12. *Haue your conuersation honest among the Gentiles, that they which speake euill of you as of euill doers, may by your good works which they shall see, glorifie God in the day of thy visitation.*

Theoph. What is the second?

Theol. To exhort. Hebr. 3. 13. *Exhort one another daily, while it is called to day, lest any of you be hardned through the deceitfulnes of sinne.* Rom. 1. 12. *That I might be comforted together with you through our mutuall faith, both yours and mine.*

Theoph. What is the third?

Theol. To comfort. 1. Thess. 5. 14. *Comfort*

fort the feeble minded, beare with the weake: be patient towards al men. Iam. 5. 16. *Acknowledge your faults one to another, & pray one for another, that ye may be healed.* 20. *He that converteth a sinner from going astray out of his way, shall saue a soule from death, and shall hide a multitude of sinnes.* 1. Thess. 4. 18. *Comfort your selues one an other, with these words.*

Theoph. What is the fourth?

Theol. To admonish. Rom. 15. 14. *I my selfe am perswaded of you, brethren, that ye also are full of goodnes, and filled with all knowledge: and are able to admonish one another.* 1. Thess. 5. 14. *We desire you, brethren, admonish them that are vnruly.*

Theoph. After what manner must we admonish?

Theol. They shall obserue an holy manner of admonition, who in the spirite of meekenesse, and, as it were, guiltie of the like infirmitie themselues, doe admonish forthwith all their brethren of such faults, as they certenly know by them, and that out of Gods word. Gal. 6. 1. *Brethren, if any man by occasion be fallen into any fault, ye, which are spirituall, restore such a one in the spirit of meekenesse, considering thy selfe, lest thou also be tempted.* Matth. 5. 7. *Thou hypocrite, cast out first the beame out of thine owne eye, and then shalt thou*

see

see to take the mote out of thy brothers eye. 2. Tim. 4. 2. *Preach the word: be instãt in season & out of season: improoue, rebuke, exhort, with all long suffering and doctrine.* Matth. 18. 15. *If thy brother tresspasse against thee, goe, and tel him his fault betweene thee and him alone: if he heare thee, thou hast woone thy brother.* Rom. 15. 14. 2. Tim. 4. 2, Leuit. 19 17. *Thou shalt not hate thy brother in thine heart, but thou shalt plainely rebuke thy neighbour, and suffer him not to sinne.*

Theoph. What call you almes, or that relefe which is peculiar to the godly among themselues?

Theol. It is a dutie, whereby the rich doe out of their plentie supplie the wants of the poore, both according to their abilitie, and sometimes beyond their ability. 2. Corinth. 8. 3. *To their power (I beare record) yea, beyond their power they were willing.* Act. 2. 44, 45. *All that beleeued were in one place, and had all things common: and they solde their possessions and goods, and parted them to all men, as euery one had neede.*

CHAP. XLVIII.

Of the fourth degree, of the declaration of Gods loue: and of the estate of the Elect, after this life.

Theoph. I remember that in the thirtie and fifth chapter you said, that the Lord did execute his

his decree by certaine degrees, as by his loue, *and the* declaration of his loue, *and in the thirty ſixth chapter, you made foure degrees of the declaration of this loue, you haue ſpoken of three, to wit,* Vocation, Iuſtification, *and* Sanctification, *which now is the fourth?*

Theol. The fourth degree of the declaration of Gods loue, is Glorification. Rom. 8. 30.

Theoph. What is Glorification?

Theol. The perfect transforming of the Saints into the image of the Sonne of God. Phil. 3. 21. *Who ſhall change our vile body, that it may be faſhioned like vnto his glorious body, according to the working, whereby he is able euen to ſubdue all things vnto himſelfe.* 1. Cor. 15. 44. *It is ſowne a naturall body, and is raiſed a ſpirituall body: there is a naturall body, and there is a ſpirituall body.* 45. *And it is alſo written, The firſt man Adam was made a liuing ſoule: the laſt Adam was made a quickening ſpirit.* 49. *And as we haue borne the image of the earthly, ſo ſhall wee beare the image of the heauenly.* Pſam. 17. 15. *I will beholde thy face in righteouſneſſe, and when I awake, I ſhall bee ſatisfied with thine image.*

Theoph. When is this begunne?

Theol. The beginning of glorification, is in death, but it is not accompliſhed and made

made perfect, before the last day of iudgement.

Theoph. Is it behoouefull in death, why so?

Theol. The death of the Elect, is but a sleepe in Christ, (*a*) whereby the body and soule is seuered. The body, (*b*) that after corruption it may rise to greater glorie. The soule, that it (*c*) beeing fully sanctified, may (*d*) immediately, after departure from the bodie, be transported into the kingdome of heauen. (*a*) 1. Cor. 15. 18. *If Christ be not raised, they which are asleep in Christ, are perished.* Act. 7. 60. *When he had thus spoken, he slept.* (*b*) 1 Cor. 15. 36. *O foole, that which thou sowest is not quickned, except it die.* (*c*) Reuel. 21. 27. *There shall enter into it, nane vncleane thing, neither whatsoeuer worketh abomination or lyes: but they which are written in the Lambes booke of life.* Rom. 7. 25. *I my selfe in my minde serue the law of God, but in my flesh the law of sinne.* (*d*) Luk. 23. 42. *He said to Iesus, Lord, remember me, when thou commest into thy kingdome.* 43. *Then Iesus said to him, this day shalt thou be with me in Paradise.* Reu. 14. 13. *Then I heard a voyce from heauen, saying vnto me, Write, Blessed are the dead, which hereafter die in the Lord. Euen so saith the Spirit: for they rest from their labours, and their workes follow them.*

Theoph. But of all calamities, the remembrance

brance of death is fearefull vnto me: giue me I pray you some fewe preseruatiues against it?

Theol. Against the feare of death, note these preseruatiues:

I. Death. it freeth the godly from the tyrannie of Satan, sinne, the world, the flesh, and eternall damnation, yea, from infinite both perils and losses, and doth place vs both safe and happie, vnder the shadow, as it were, of Christs winges.

II. Christ by his death, hath sanctified vnto vs both death and the graue.

III. Christ is both in life and death, gaine to the godly, Phil. 1. 12.

IV. Those consolations which the spirit of Christ doth suggest to the soules of the faithfull, do by many degrees surmount the dolours of death.

V. The desire of that most bright and glorious beholding of God, and the presence of those Saints which are departed before vs.

VI. In stead of our bodies, wee shall bee clothed with glorie, 2. Cor. 5. 1.

VII. The sting of death, namely, sinne, is then so taken away, as that that *serpent* can no more hurt vs. 1. Corinth. 15. 55. *O death, where is thy sting! O graue, where is thy victory!* Hebr. 2. 15. *That he might deliuer all them, which*

which for feare of death, were all their life time subiect to bondage.

VIII. We should not so much thinke of our death, as to take an exact account of our life. For that man can not die ill, who hath liued well: and he seldome dieth well, that hath liued badly.

IX. The Angels, they stand at our elbowes, that so soone as a Saint departeth, they may with all speede, immediately transport his soule into heauen.

Soules beeing once in heauen, remaine there till the last day of iudgement, where they partly magnifie the Name of God, and partly doe waite, and pray for the consummation of the kingdome of glorie, and full felicity in body and soule. Reu. 5. 8. *And when he had taken the booke, the foure beasts, and the foure and twenty Elders fell downe before the Lambe, hauing euery one harpes, and golden vials full of odours, which are the prayer of the Saints.* 9 *And they sang a new song, saying, Thou art worthy to take the booke, and to open the seales thereof: because thou wast killed, and hast redeemed us to God, by thy blood, out of euery kindred, and tongue, and people, and nation.* Reu. 14. 2. *I heard the voyce of harpers harping with their harpes.* 3. *And they sung, as it were, a new song before the throne: and they cried with a loud voyce, saying,*

saying, How long, Lord, holy and true? dost not thou iudge and auenge our blood on them that dwell on the earth?

CHAP. XLIX.

Of the estate of the Elect, at the last day of iudgement.

Theoph. You told me for my comfort that the Glorification of the Elect began indeede at their death, but should not be made perfect till the last Iudgement, after what manner shall this Iudgement be?

Theol. The last day of iudgement shall be on this manner.

I. Immediately before the comming of Christ, (*a*) the powers of heauen shall be shaken: the Sunne and Moone shall be darkened, and the Starres shall seeme to fall from heauen: (*b*) at which sight, the Elect then liuing shall reioyce, but the reprobate shall shake euery ioynt of them. (*a*) Math. 24. 29. *Immediately after the tribulation of those daies, shall the Sunne be darkened, and the Moone shall not giue her light, the starres shall fall from heauen, and the powers of heauen shall be shaken.* 30. *And then shall appeare the signe of the Sonne of man in heauen: and then shall all the kinreds of*

the earth mourne, and they shall see the Sonne of man come in the clouds of heauen, with power & great glory. (*b*) Luk. 21.26. *Mens hearts shall faile them for feare, and for looking after those things, which shall come on the world.* 28. *And when these things beginne to come to passe, then looke vp, and lift vp your heads, for your redemption drawcth neere.* 2. Tim. 4.8. *Henceforth is laid vp for me the crowne of righteousnes, which the Lord, the righteous iudge shal giue me at that day: and not to me onely, but vnto all them also that loue his appearing.*

Theoph. After this terrible shaking and darknes, what shall follow?

Theol. Then the heauens, beeing all set on fire, shall with a noise, like to that of chariot wheeles, suddenly passe away, and the elements, with the earth, and all therein, shall be dissolued with fire. 2. Pet. 3.12. *Looking for, and hasting vnto the comming of the day of God, by which the heauens beeing set on fire shall be dissolued, and the elements shall melt with heat.* 13. *But we looke for new heauens, and a new earth, according to his promise, wherein dwelleth all righteousnes.*

Theoph. And what more I pray you?

Theol. At the same time, when as al these things shall come to passe, (*a*) the sound of the last trumpet shalbe heard, sounded by the

the Archangell. (*b*) And Christ shall come suddenly in the cloudes, with power, & glorie, and a great traine of Angels. (*a*) Matth. 24.31. *And he shall send his Angels with a great sound of a trumpet.* 1. Thessal. 4.16. *The Lord himselfe shall descend from heauen with a shout, euen with the voice of the Archangel, and with the trumpet of God: and the dead in Christ shall rise first.* (*b*) Matth. 24.30. 1. Thes. 4.17. *Then shall we, which liue and remaine, be caught vp with them also in the cloudes, to meete the Lord in the ayre, and so shall we euer be with the Lord.*

Theoph. At the sound of this trumpet, what shall be done?

Theol. The Elect, which were dead, shall arise with their bodies: and those very bodies, which were turned to dust, and one part rent from another, shall, by the omnipotent power of God, be restored, and the soules of them shall descend from heauen, and bee brought againe into those bodies. As for (*a*) them, which then shall be aliue, they shall be changed in the twinckling of an eye, & this mutation shall bee in stead of death. And at that time, the bodies shall receiue their full redemption: (*b*) and all the bodies of the Elect shall bee made like the glorious bodie of Christ Iesus, and therefore shall bee spirituall, immortall, glorious, and free from all

infirmitie. (a) 1. Corinth. 15. 52. *We shall vs all sleep, but we shall be changed in a moment, in the twinckling of an eye, at the last trumpet.* (b) 43. *It is sowne in dishonour, it is raised in honour: it is sowne in weakenes, it is raised in power.* 44. *It is sowne a naturall body, it is raised a spirituall bodie, &c.*

Theoph. And what shall be the ende of these things?

Theol. Last of all, when they are all conuented before the tribunall seate of Christ, hee will forthwith place the Elect, seuered from the reprobate, and taken vp in the ayre, at his right hand, and to them beeing written in the book of life, wil he pronounce this sentence: *Come ye blessed of my Father, possesse the kingdome prepared for you from the foundation of the world.* Matth. 25. 33. *He shall set the sheepe on his right hand, and the goates on the left.* 1. Thessalonians 4. 17. Reuelation. 20. 12. *Whosoeuer was not found written in the booke of life, was cast into the lake of fire.*

CHAP.

CHAP. L.

Of the estate of the Elect, after iudgement.

Theoph. The last iudgement beeing finished, as you haue set down out of Gods word, what then shall be the condition of the Elect?

Theol. They shall enioy immediately blessednesse in the kingdome of heauen.

Theoph. What is this blessednesse?

Theol. That whereby God himselfe is al in all his Elect. 1. Corinth. 15. 28. *When all things shall bee subdued to him, then shall the Sonne also himselfe be subiect vnto him, that did subdue all things vnder him, that God may be all in all.*

Theoph. May I call this blessednesse the reward of good workes?

Theol. It is the reward of good workes, not because workes can merit, but by reason of Gods fauour, who thus accepteth works, and that in respect of the merite of Christs righteousnesse imputed to the Elect. Rom. 6. 23. *The wages of sinne is death, but eternall life is the gift of God, through Iesus Christ our Lord.* 2. Timothie 4. 8. Reuel. 22. 12. *Beholde, I come shortly, and my reward is with me, to giue*

euery man according as his worke shall be.

Theoph. How many parts hath the blessednes of the Elect?

Theol. Two: Eternall life, and perfect glorie.

Theoph. What is eternall life?

Theol. That fellowship with God, (a) wherby God himselfe, is through the Lamb Christ, life vnto the Elect.

Theoph. Is God their life, shall they then need there nothing to perfect life?

Theol. In the kingdome of heauen, the Elect shall not neede meate, drinke, sleepe, ayre, heate, colde, physicke, apparell, or the light of the Sunne and Moone: (a) but in place of all these, shall they haue in them Gods Spirit, by which immediately they shall be quickned for euer. (a) Ioh. 14. 23. *If any man loue me, he will keepe my word, & my Father will loue him, and we will come vnto him, and dwell with him.* 1. Ioh. 4. 15. *Whosoeuer confesseth that Iesus Christ is the Sonne of God, God dwelleth in him, and he in God.* Reuel. 21. 3. *And I heard a voice saying, Beholde, the Tabernacle of God is with men, and he will dwell with them: and they shall be his people, and God himself shall be their God with them.* 23. *And that cittie hath no needle of Sunne, or Moone to shine in it: for the glorie of God did light it, and the Lambe*

is

is the light of it. Reuelat. 22.2. *In the middest of the streete of it, and of either side of the riuer, was the tree of life, which bare twelue manner of fruits, & gaue fruit euery moneth: and the leaues of the tree serued to heale the nations with.* 5. *And there shalbe no night there, and they neede no candle, nor light of the Sunne: for the Lord giueth them light, and they shall raigne for euermore.* 1. Cor. 15.45. Rom. 8.11. *If the spirit of him that raised vp Iesus from the dead, dwel in you, he that raised vp Christ from the dead, shall also quicken your mortall bodies, because that his spirit dwelleth in you.*

Theoph. And what call you perfect glorie?

Theol. That wonderfull excellencie of the Elect, wherby they shall be in a farre better estate then any heart can wish.

Theoph. Wherein consisteth this glorie?

Theol. In three points.

Theoph. Which is the first?

Theol. In that they shall still behold the face of God, which is his glorie and maiesty. Reuel. 22.4. *And they shall see his face, and his name shall bee in their foreheads.* Psalme 17. 15. *I will beholde thy face in righteousnesse, and when I awake, I shall be satisfied with thine anger.*

Theoph. Which is the second?

Theol. In that they shall bee most like to

Christ, namely, iust, holy, vncorruptible, glorious, honourable, excellent, beautifull, strong, mightie, & nimble. 1. Ioh. 3.2. *Dearely beloued, now are we the sonnes of God, but yet it doth not appeare what we shall be: and we know that when he shall appeare, we shall be like him: for we shall see him as he is.* Philip. 3.21. *Who shall change our vile body, that it may be fashioned like vnto his glorious body, according to the working, whereby he is able euen so to subdue all things to himselfe.*

Theoph. Which is the third point?

Theol. They shall inherit the kingdome of heauen, yea, the new heauens, and newe earth shall bee their inheritance. 1. Pet. 1.4. *God hath begotten you to an inheritance immortall and vndefiled, and that fadeth not away, reserued in heauen for you.* Matth. 25.34. *Then shall the King say to the on his right hand, Come ye blessed of my Father, possesse a kingdome prepared for you, before the foundations of the world were laid.* Reuel. 5.10. *Thou hast made vs vnto our God, Kings and Priests, and we shall raigne on earth.* Reu. 21.7. *He that ouercommeth, shall inherit all things, and I will be his God, and he shall be my sonne.*

Theoph. What fruit commeth from these parts of blessednes?

Theol. The fruite that commeth from both

both theſe parts of bleſſednesſe, is of two ſorts: Eternall ioy, and the perfect ſeruice of God. Pſal. 16. 11. *Thou wilt ſhew me the path of life, in thy preſence is the fulneſſe of ioy: and at thy right hand there are pleaſures for euermore.* Pſal. 36. 8. *They ſhall be ſatisfied with the fatnes of thine houſe, and thou ſhalt giue them drinke out of the riuer of thy pleaſures.* 9. *For with thee is the well of life, and in thy light ſhall we ſee light.*

Theoph. What are the parts of Gods ſeruice in heauen after the day of Iudgement?

Theol. Praiſe, and Thankſgiuing. Reuel. 21. 3. *And I heard a great voyce out of heauen, ſaying, behold, the Tabernacle of God is with men, and he will dwell with them: and they ſhalbe his people, and God himſelfe ſhalbe their God with them.* Chapter, 5. 12 *Saying with a loud voyce, Worthy is the Lamb that was killed, to receiue power, and riches, and wiſedome, and ſtrength, and honour, and glory, and praiſe. &c.* 13. Chapter 11. 17. *The foure and twenty Elders which ſate before God on their ſeates, fel vpon their faces, and worſhipped God, ſaying, We giue thee thankes, Lord God Almighty, Which art, and Which waſt, and Which art to come: for thou haſt receiued thy great might, and haſt obtained thy kingdome.*

Theoph. After what manner ſhall this ſeruice

uice be performed?

Theol. The manner of performing this ſeruice, is to worſhip God by God himſelfe immediatly.

Theoph. Why ſay you immediately by God himſelfe?

Theol. In heauen there ſhall neither be Temple, ceremony, nor Sacrament, but all theſe wants ſhall God himſelfe ſupply together with the Lambe, that is, Chriſt. Reuel. 21.22. *I ſaw no Temple therein, for the Lord God Almighty, and the Lambe are the Temple of it.*

Theoph. How long ſhall this ſeruice continue?

Theol. This ſeruice ſhall be daily, and without intermiſſion. Reu. 7.15. *They are in the preſence of the throne of God, and ſerue him day and night in his Temple.*

A corollarie, or the laſt concluſion.

Theoph. It is certainly an vnſpeakable comfort to the godly, that it will pleaſe God, thus to ſaue the elect, but what attributes of God are eſpecially ſet out by this ſo great ſaluation?

Theol. His Iuſtice and Mercie.

Theoph. How his Iuſtice?

Theol.

Theol. In that he punished the sinnes of the Elect, in his Sonnes owne person.

Theoph. And how his Mercy?

Theol. In that he pardoned their sinne, for the merits of his Sonne. Eph. 1. 18. *That the eyes of your understanding may be lightened, that ye may know what the hope is of his calling, and what the riches of his glorious inheritance is in his Saints,* 19. *And what is the exceeding greatnes of his power towards vs, which beleeue, according to the working of his mighty power,* 20. *Which he wrought in Christ.* Chapter 3. 18. *That ye may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height:* 19. *And to know the loue of Christ.*

Theoph. To what end serue all these things, in regard of the elect?

Theol. All these things the Lord himselfe hath thus decreed, and in his good time will accomplish them, to the glorious praise of his Name. Prou. 16. 4. *The Lord hath made all things for his owne sake: yea euen the wicked for the day of euill.*

CHAP.

CHAP. LI.

Concerning the order of the causes of salvation according to the doctrine of the Church of Rome.

Theoph. Concerning the causes of mans salvation, what is to be thought in our Church, which is I doubt not the Church of God, you have spoken already: but because I know not whether our doctrine doe agree with the Church of Rome, I would faine heare what is their opinion.

Theol. Demand as a Romanist, I will answer for the time, as the chiefe of that sect would answer you, and in the end acquaint you with the truth.

Theoph. What things are requisite to obtaine salvation?

Theol. Predestination, and the Execution thereof.

Theoph. What is Predestination?

Theol. A fore-ordaining of the reasonable creature to grace in this life, and glory in the life to come. Sebast. Cattaneus Enchirid. tract. 1. chap. last.

Theoph. What is the cause of this their predestination?

Theol. This in regard of the first effects thereof,

thereof, which are, vocation, election, and ordination to eternall life, hath the cause of it in God, namely his will: but in regard of the last effect, which is, the execution of such an ordinance, and the obtaining of eternall life, it hath the cause of it from man.

Theoph. Why doe they make this that cause?

Theol. Because according to the common opinion, Gods predestination is by reason of workes foreseene in men, that is, God doth therefore predestinate, or reiect some man, because he foreseeth that he will well or badly vse his grace.

Theoph. For the more euident declaration of this their assertion, set me downe (I pray you) their conclusions of this point, and tell me in order which is the first?

Theol. The Predestination, and Reprobation of God, doe not constraine or inforce any necessity vpon the will of man.

Theoph. Let this be the first, what is the second?

Theol. God hath predestinated all men, that is, he hath appointed and disposed all men, so as they might obtaine eternall saluation.

Theoph. That God hath predestinated all men to be saued, seemeth somewhat strange, but what is the third conclusion?

Theol. Man is neither by necessity nor chance

chance ſaued or condemned, but voluntarily.

Theoph. And which is the fourth?

Theol. God hath predeſtinated ſome, other hath he reiected.

Theoph. Goe one to the fifth?

Theol. Thoſe whome God hath predeſtinated by his abſolute predeſtination, which can not be loſt, they ſhall infallibly die in grace: but they which are predeſtinate, by that predeſtination which being according to preſent iuſtice, may be loſt by ſome mortall ſinne which followeth, are not infallibly ſaued, but oftentimes ſuch are condemned, and looſe their crowne and glory.

Theoph. Doe they ground any thing vpon this their aſſertion?

Theol. Hence ariſeth that poſition of theirs, that he which is iuſtified may be a reprobate, and periſh eternally. Torrenſis Auguſt. Confeſſ. 2. book. 4. chap. 20. ſect. Therefore predeſtination is not certen, ſeeing it may be loſt.

Theoph. Proceede to their ſixth concluſion.

Theol. God alone doth know the certen and ſet number of them which are predeſtinate.

Theoph. If you haue not yet done tell me the reſt.

Theol.

Theol. There is one set number of them which are predestinate, or reproued, and that can neither be encreased nor diminished.

Theoph. You haue spoken as they doe of predestination, instruct me (according as they teach) of the execution of it.

Theol. The execution of predestination, is either in infants, or those of yeeres of discretion.

Theoph. What hold they in this point concerning infants?

Theol. Concerning infants, the merit of Christ is applied vnto them, by baptisme rightly administred: so that whatsoeuer in originall corruption, may truely and properly be accounted for sinne, it is not onely, as I may say, not pared away, or not imputed, but vtterly taken away. For there is nothing that God can hate in such as are renued. Concil. Trid. 5. sect. 5. Can.

Theoph. Doe they say that Originall sinne is vtterly taken away in infants baptized?

Theol. They do so, neuerthelesse they are vrged to confesse, that there remaineth yet in such as are baptized concupiscence, or the relikes of sinne. The which seeing it is left in men for them to wrestle withall, it hath not power to hurt such as yield not vnto it.

Theoph.

Theoph. Which make they the first degree of the execution of predestination in such as are of riper yeeres?

Theol. Vocation, whereby men, not for their owne merits, but by Gods preuenting grace through Christ, are called to turne vnto God.

Theoph. Which is the second?

Theol. A preparation to righteousnesse, whereby men, through the inherent power of free-will, doe apply themselues to iustification, after that the same power is stirred vp by the holy Ghost. For free-will is onely some what diminished, and not extinguished: and therefore so soone as the holy Ghost toucheth, & enlighteneth the heart, it worketh together with the same spirit, freely assenting vnto the same.

Theoph. How many degrees make they of this preparation?

Theol. Seauen, Biel. 4. booke, 14. dist. 2. quest.

Theoph. Which is the first?

Theol. The first is faith, which is a knowledge and an assent, whereby men agree that those things are true which are deliuered concerning God, and his will, reuealed in the word of God.

Theoph. What doe they attribute to this faith?

Theol.

Theol. This (say they) is the foundation of iustification, and prepareth the heart: because it stirreth vp free-will that it may affect the heart with those motions by which it is prepared to iustification.

Theoph. Which is the first act of this faith?

Theol. To apprehend the ouglinesse of sinne, and the wages thereof.

Theoph. What followeth heerevpon?

Theol. After this, followeth a feare of Gods anger, and of hell fire.

Theoph. And what vpon this feare?

Theol. Then begin men to dislike, and in some sort to detest sinne.

Theoph. What ariseth from all these?

Theol. A certaine disposition, which hath annexed vnto it, the *merite of congruitie*, yet not immediate nor sufficient, but imperfect.

Theoph. Which is the next act of this faith?

Theol. At the length, faith returneth to the contemplation of Gods mercies, and beleeueth that God is readie to forgiue sins by the infusion of charity into those, which are before sufficiently prepared & disposed.

Theoph. What proceedeth out of this contemplation?

Theol. The act of hope, whereby faith beginneth to desire and to wait on God, as the chiefest good.

Theoph. What ariseth out of this act of hope?

Theol. Loue, whereby God is loued aboue all things in the world.

Theoph. What followeth after this loue?

Theol. A new dislike, and detestation of sinne, not so much in regard of feare of the punishment in hell fire, as in regard of the offence to God who is simply loued more then all other things.

Theoph. And what commeth after all these?

Theol. A purpose of amendment of life: and here comes in the merit of congruitie, (as the second degree of predestination) that is sufficient: or else, the immediate, sufficient and last disposition before the infusion of grace.

Theoph. Which is their third degree of predestination?

Theol. The first iustification whereby men of vniust are made iust, not onely through the remission of their sinnes, but also by a sanctification of the inward man, by his voluntarie receiuing of grace, and gifts.

Theoph. Which make they the causes of this Iustification?

Theol. The efficient cause of this iustification, is the mercie of God, and the meritorious passion of our Sauiour Christ, whereby he

he purchased iustification for men. The instrumentall cause is baptisme. The formall cause is not that iustice, which was inherent in Christ, but which he infuseth into man: and that is especially hope, and charity.

Theoph. Proceede to the fourth degree of predestination?

Theol. The fourth degree, is the second iustification, whereby men are of iust, made more iust.

Theoph. What is the cause hereof?

Theol. Faith, ioyned with good workes.

Theoph. What further doe they teach concerning this second iustification?

Theol. That it is possible for such as are renued, to keepe the commandements: And therefore it is false that a iust man committeth so much as a veniall sinne in his best actions, much lesse, that he deserueth eternal death for the same.

Theoph. Which is the fifth degree of predestination?

Theol. The reparation of a sinner by the sacrament of Penance. The which is, as it were, the second boorde after a shipwracke.

Theoph. For what cause is this reparation necessarie?

Theol. Because men loose the grace of Iustification by euery mortall sinne.

Theoph. Which is the laſt degree of the execution of Predeſtination?

Theol. The fruit of iuſtification, namely, the glory of eternall life, the which, workes done in grace, doe, *ex condigno*, condignly merite of ſufficient worthines.

Theoph. What is condigne merit?

Theol. Condigne merit is, when as the reward is after ſuch ſort due, as that if it be not giuen, iniuſtice wilbe committed.

Theoph. How make they this due?

Theol. By the rigour of iuſtice.

Theoph. How many conditions are requiſite to make a merit?

Theol. I. That a reward ſhould by ſome compact or bargaine be due: And this condition is in workes, in regard of God. For God in the Scriptures hath promiſed a reward to ſuch as worke well. II. That beſides this compact whereby the debter is bound, there ſhould be alſo ſome worthines in the worke, or ſome proportion of the worke to the reward.

Theoph. Whereupon doth the worthineſſe or dignity of the worke depend?

Theol. I. On Chriſt, becauſe Chriſt did not onely merit that his owne proper actions ſhould be meritorious, but the actions alſo of his members. II. On the holy Ghoſt. For the holy Ghoſt doth inſpire, excite, and

mooue men to doe. III. On an Habituall grace, which is a certaine participation of the diuine essence.

Theoph. Thus much it seemeth they teach concerning the degrees of executing Predestination. What think they of the applying of Predestination particularly to the persons of men.

Theol. No man, so long as he liueth in this mortall life, ought so much to presume on the secret mystery of Gods predestination, as to determine vndoubtedly that he is in the nũber of thẽ whom God hath ordained to eternall happinesse. For no man, without especiall reuelation can know, whome God hath chosen to be his heires. Sess. 6 c. 12.

Theoph. What is the summe of all these things?

Theol. The sum of all these, is this. God by a certain grace giuẽ freely, or rather a grace preuenting, or comming before, the which is tearmed an *especiall aide*, doth mooue a man, that he may dispose himselfe vnto his iustifying Grace, namely, that he may beleeue, feare, repent, loue, & propoũd to himselfe newnes of life, &c. Furthermore, if a sinner do by his free-will yield his assent vnto this diuine motion, & doth consequently & accordingly rightly dispose himselfe, God doth incõtinẽtly forgiue him his sin & withall doth infuse into him iustifying grace by

he may doe good workes, and so by them merit eternall life. *Bellarmine.*

ERROVRS OF THE PA-pists in their distributing of the causes of salvation.

Theoph. Is there (thinke you) any corruption in this doctrine of theirs?

Theol. Yea verily, thus is the doctrine of the Church of Rome, surely a very blasphemous doctrine, and no better to be accounted of, then as a gallows set vp for the torture and maslaker of mens consciences. And that this may the more manifestly appeare to be so, I will set down the most principal points of popish doctrine in this case.

Theoph. Which is the first errour?

Theol. Predestination is only of the Elect, the Reprobate they are onely foreknowne?

Theoph. How may this appeare to be an errour, since the name of predestination is given in the Scriptures to the elect only.

Theol. The name of Predestination, by a figure called Synechdoch, the whole for the part, is taken indeede sometimes in the good part, and spoken of the Elect, & faithfull called, as Rom. 8. 30. *Whome he predestinated, them also he called, and whome he called, them*

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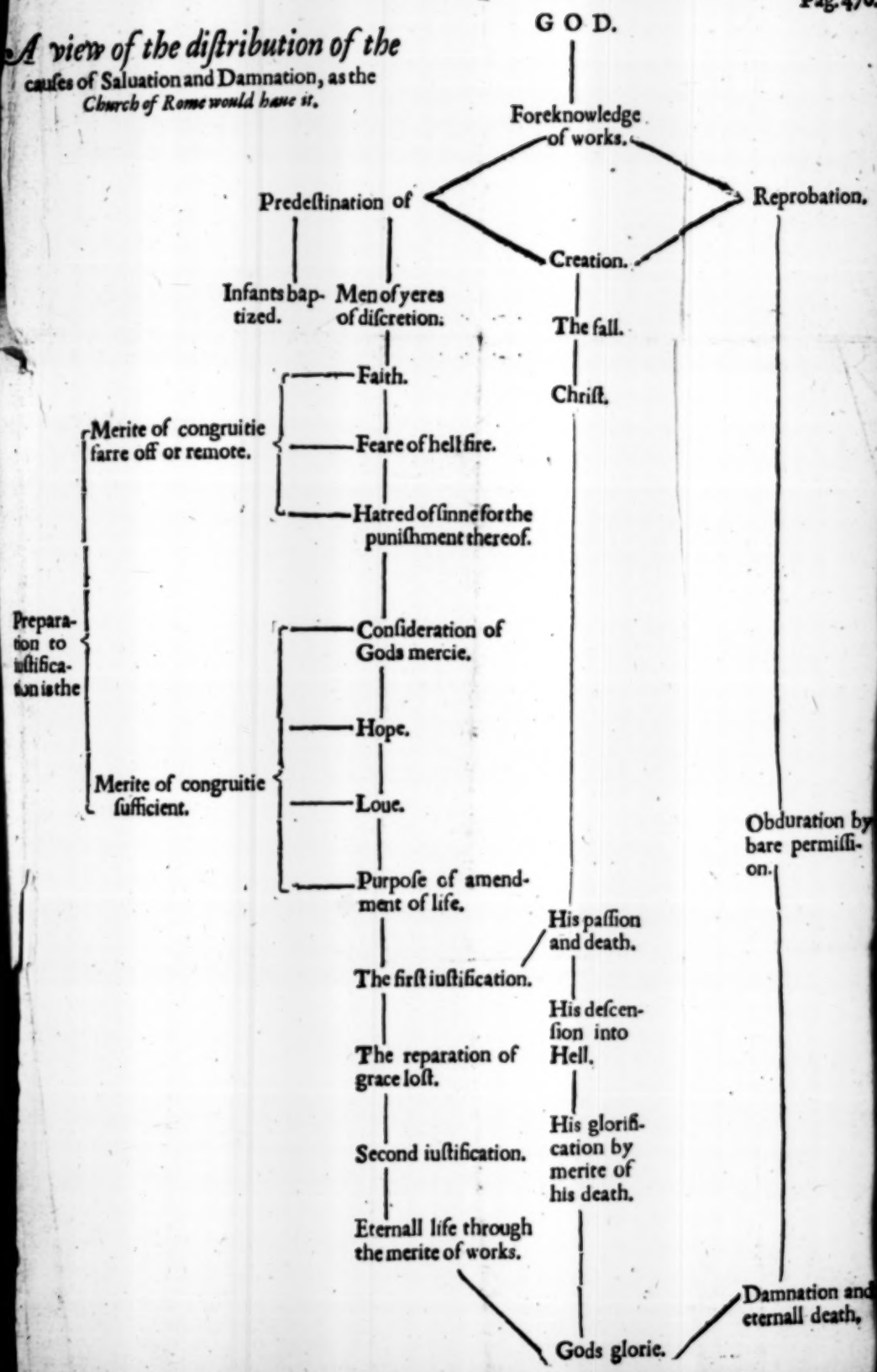
A view of the distribution of the causes of Saluation and Damnation, as the *Church of Rome would haue it.*



them also he iustified, and whome he iustified, them also he glorified. So are the Ephesians said to be *predestinate into the adoption of the sonnes of God.* Eph. 1. 5. Yet may this word Predestination, nevertheless generally be extended vnto the decree of God, whether it be that of predestination to eternal life, or the other vnto eternall death.

Theoph. Proove this by some reasons?

Theol. I. Act. 4 27,28. *They gathered themselues together against thine holy Sonne Iesus, To doe whatsoever thine hand and thy counsell had determined,* (or fore-ordained, or predestinated προωρισε,) *before to be done.* II. August. de Bono persev. chap. 17. He calleth *predestination the disposition of future workes:* and in his 15. booke of the City of God, chap. 1. He deuideth *all mankind into two cities: whereof one is predestinate to reigne with God eternally, the other predestinate to vndergoe eternall punishment with the diuell.* And in his Manuell to Laurentius. chap. 100. he saith, *That God hath iustly predestinated wicked men vnto punishment, and mercifully predestinated the good vnto grace.* Thomas of Aquine 1. part. quest. 23. artic. 4. *It mattereth not in regard of the name of predestination, whether a man be said to be predestinate to life eternall or not.*

Theoph. Is there any danger to say that Reprobates are only foreknowne and not predestinate?

Theol. To say that the Reprobates are foreknowne, and not predestinate, it is very iniurious: because Gods foreknowledge, may in nothing which is to be, be seuered from his will and eternall decree. For that, which being here after to be, is foreknowne of God, that assuredly will come to passe, & shall be, and that either by the will of God, or without his will: if with his will, then no doubt he both decreed and preordained the same: If without or against his will, how is God then said to be omnipotent? And surely euill it selfe, albeit God will it not in his approouing or allowing will; yet willeth he the free, and willing permission thereof. Augustin in his Manuel or Encheiridion to Laurentius, chap. 100. hath an excellent saying to this purpose. *Although* (saith he) *that those things which are euill in that they are euill can not be good, yet that there are not onely good but also euill things, it is very good: to the intent that after a marueilous and vnspeakable manner, that thing may not be besides, or without his wil, which also is done against his will, because it should not be done, vnlesse he suffered it, neither doth he suffer it against his will, but willingly.*

Theoph.

Theoph. Which is the second errour.

Theol. That Predestination is mutable. For (according to the common opinion of the Papists) whosoeuer is predestinate, he is contingently predestinate, as well on Gods part, as on mans: whence it followeth that he which is predestinated, that is, appointed to saluation, may be condemned, and he which is fore-knowne, that is appointed to damnation may be saued.

Theoph. What can you say against this assertion?

Theol. The contrarie to this their doctrine is most true. Namely, that the decree of God concerning euery mans eternal both saluation and damnation, is from all eternitie, set downe, and immutable.

Theoph. Which is the first reason for the truth of your doctrine?

Theol. Testimonies of scripture. Rom. 11. 29. *The gifts and calling of God they are,* ἀμεταμέλητα, *such as are without repentance.* Matth. 24. 24. *There shall arise false Christs, and false Prophets: and shall doe great signes and miracles, so that* (if it were possible) *they should deceiue euen the elect.* Rom. 8. 33. *Who shal lay any thing to the charge of Gods chosen? It is God that iustifieth, who shal condemne?* 2. Tim. 2. 19. *The foundation of God standeth sure, and hath this seale, the Lord knoweth who are his.*

Theol.

Theoph. Which is the second reason?

Theol. Election and reprobation they are in God, not in men: now there can bee nothing in God which is not immutable. Mal. 3. 6. *I Iehouah am not changed.* Esay 46. 10. *My counsell shall stand, and I will doe whatsoeuer I will.*

Theoph. Which is your third reason?

Theol. If this popish conclusion should be graunted, then would it follow of necessity, that the foreknowledge of God must be made voide, his power weakened, and his wil changed, each of which is impious once to dreame of. For hee which changeth his counsaile, or his will, doth therefore change it, either because hee at the length seeth that he might haue taken better aduise, or else in that hee seeth that hee could not bring his former purpose about as hee would. Either of these are farre from our Lord God.

Theoph. Which is your fourth reason?

Theol. If wee resolue that the counsell of God is any waies mutable, it will by this come to passe, that euery man must bee vncertaine whether he be predestinate to life, or not: whereby that notable stay & ground of our full assurance to bee saued, is vtterly shaken and ouer-turned. Wherefore let this truth be maintained of vs, namly, that both

the

the election and reprobation of God ſtand immutable, ſo that neither the Elect can become reprobates, nor the reprobates Elect; and conſequently neither theſe bee ſaued, nor they condemned.

Theoph. But againſt this doctrine the popiſh ſort except thus: If you ſpeake in a compound ſenſe or meaning (in ſenſu compoſito) *it is very true that the predeſtinate cannot bee ſaued, nor ſuch as are foreknowne periſh: but if in a ſenſe deuided* (in ſenſu diuiſo) *it is not ſo. This diſtinction is plaine by this example: White colour in a compound meaning can not be black, becauſe blackneſſe is repugnant and contrarie to whiteneſſe. But in a deuided ſenſe, white colour now, may afterwards be made blacke. In like ſort, one predeſtinated to ſaluation may, by reaſon of the free-will he hath, ſinne, and ſo be damned.*

Theol. Theſe are ſillie ſhifts, and meere ſophiſmes, becauſe ſuch as are predeſtinated to the ende, namely ſaluation, are neceſſarily predeſtinate to the meanes of ſaluation, the which they cannot but vſe, and by them come to the ende it ſelfe.

Theoph. Which is the third errour?

Theol. All men are predeſtinate, that is, diſpoſed and ordained of God, ſo as they might attaine eternall life. Sebaſt. Cattaneus in his Enchiridion, chap. of Predeſt.

Theoph.

Theoph. What thinke you of this?

Theol. This is manifestly false. For I. Infants, who so soone as they are borne, depart this life, seeing for want of time they cannot in this life vse the meanes of saluation, albeit they may haue life eternall, yet obtaine they it not, by vsing the meanes vnto the same. II. That which the Lord indeede actually doth, the very same hath hee determined to doe. For hee doth nothing either vnaduisedly, or vnwillingly: but he actually forsaketh a very great part of mankind, the which, beeing shut vp vnder contumacy, he doth leaue to it selfe. Act. 14. 16. *Who in times past suffered al the Gentiles to walke in their own waies.* Hence also is it, that Ephes. 2. all the Gentiles are said to bee ἄθεοι, *without God in the world.* Therefore God decreed to forsake some men in this life, and consequently hee ordained not all men to the obtaining of eternall life. Nay, if God once but would in his secret will, that all men should be saued, it were vnpossible for any to perish: because Gods willing, is his doing of it: and if he that was ordained to saluation perish, then must God now needes haue left off to will that, which he would from all eternitie, or els begi nne to will that, which before hee would not, the which cannot be said of God, without

out blasphemie. III. Paul, 2. Thess. 2. 10. saith, that there be certaine men, ἀπολλύμενοι, *which perish*, and them hee distinguisheth from the elect. v. 13. Rom, 9. 21, 22. *Hath not the potter power? &c.* Where ther is not only mention made of vessels of glorie, and mercie, but also of certaine made, and fashioned in Gods eternal counsell, as vessels of wrath. Now look whom God hath made to wrath and destruction, them he neuer disposeth to obtaine eternall life.

Theoph. Which is the fourth errour?

Theol. Predestination in regard of the last effects thereof, hath his cause in man, that is, in mans free-will, and workes: for they whome God had fore-seene, that they would receiue grace offered in Christ, and leade their life according to the law, them he predestinated, not of workes, but of his mercie, yet so, as that he had respect vnto workes, or to deale with them according to their workes: or (as others say) to ordaine them by their workes fore-seene: As for example: God did from all eternitie fore-see and fore-know, that Peter should be saued, and Iudas condemned, because he from the same eternitie did both fore-see and foreknowe, that Peter would accept of the grace offered vnto him, and after vse the same aright: and he did also fore-see that Iudas should receiue the grace offered, yet not with-

notwithstanding by reason of his peruerse will, vse the same peruersely.

Theoph. What thinke you of this?

Theol. This their forged deuise of foreseene workes, I. Paul doth shew to be plainly counterfeite, when as he saith, that the Ephesians *were elected in Christ before the foundations of the world were laid:* and that not because he did fore-see that they would be holy, but *that they might be holy and vnblameable before God with loue.* And 2. 10. he saith, they were *created to good workes in Christ, that they might walke therein.* In which places, good workes they are made effects of predestination, but the effect fore-seene can not be the cause of his cause: for that euery cause, in the order both of nature and knowledge, doth goe before his effect. II. Titus 3. 5. *Not of workes which we haue done, but according to his mercie did God elect and saue vs.* III. God in electing vs, did not regard any thing out of himselfe, but in himself did he elect vs. Eph. 1. 4. and 9. Therefore did hee not regard future workes. IV. Some of the popish schoole-men confesse, that Predestination doth put nothing in the partie predestinated, in respect of him, for which God did predestinate him. Thom. 1. primæ. quæst. 23. art. 2. V. Election is onely on Gods mercie.

mercie. Rom. 9 16. VI. God saw no grace in man, but that which he himselfe must bestow vpon him: whence it is apparent, that in election the beginning thereof proceedeth from grace. VII. Seeing there is nothing either aboue God, or greater then God, it must needes be impious to assigne any cause of his will, either out of, or aboue his maiestie: & therefore that his foreknowledge of faith and workes should be accounted the impulsiue cause of his decree, concerning mans saluation, we do rightly deny.

Theoph. Which is the fifth errour?

Theol. By Baptisme rightly administred, not onely the guiltinesse, but also the corruption of originall sinne, is so washed away, as that it is not afterward properly accounted a sinne.

Theoph. What is the iudgement of our Church concerning this?

Theol. We contrarily doe thus distinguish of sinne. Sinne in regard of the guiltines of Gods wrath, & also in regard of the punishment together by one act is taken away in baptisme: but in regard of that error & corruption of nature, it is not at the first quite taken away, but successiuely, and by little & little it is extinguished; euen as our renouation wrought by the holy Ghost, is by little and little begunne and encreased in vs.

Theoph.

Theoph. What reasons may we haue for this our assertion?

Theol. I. Paul would not so greatly bewaile his originall sinne, if after baptisme it ceased any more to be sinne. *I see,* saith hee, *another law in my members, rebelling against the law of my minde, and leading me captiue vnto the law of sinne, which is in my members. O miserable man! who shall deliuer me from this bodie of death?* II. Originall sinne is called a *sinne out of measure sinnefull,* Rom. 7. 13. and Hebr. 12. 1. *a sinne that hangeth fast on,* or, *easily compasseth vs about.* III. Concupiscence is the roote of actuall sinne; and therefore euen after baptisme, it must properly bee a sinne. IV. Vnlesse that concupiscence were a sinne, where would or could be that vehement and hote combate betwixt the flesh and the spirit?

Theoph. Which is the sixth errour?

Theol. Baptisme is absolutely necessarie to saluation, especially for children.

Theoph. And are not we of the same opinion?

Theol. We denie that baptisme is of absolute necessitie to saluation.

Theoph. And why so?

Theol. I. Sacraments doe not conferre grace, but rather confirme grace, when God hath conferred the same. The children of

faith-

faithfull parents are borne holy, not by naturall generation, but by the grace of God, & are not first made holy by baptisme: and as for such as are of yeares of discretion before they be baptized, they cannot be baptized vnlesse they beleeue. Now all such as beleeue, they are both iustified and reconciled to God; and therefore albeit they, without their owne default, are depriued of the Sacraments, it is vnpossible for them to perish. II. God did precisely appoint circumcision to be on the eight day, not on the first, or the second: now there is no doubt but that many infants before their eight day were preuented of circumcision by death, all which for a man peremptorily to set downe as condemned, were very absurd. III. If circumcision were of such absolute great necessitie, why was it for the space of 40. yeares in the desert intermitted: and that onely because the Israelites beeing often in iourney, such as were circumcised were by it in ieopardie of death: no doubt Moses and Aaron would neuer haue omitted this Sacrament so long, if it had bin absolutely necessarie to saluation. IV. This doctrine of the absolute necessitie of Baptism was vnknown to the auncient Fathers. For the Primitiue Church tolerated very godly mē (thogh we

allow not this their fact) that they ſhould deferre their baptiſme many yeares, yea often to the time of their death. Hence was it that Conſtantine the great was not baptized till a little before his death: and Valentinian by reaſon of his delay, was not at all baptized; whom notwithſtanding Ambroſe pronounceth to be in heauen. And Bernard in his 77. epiſt. diſputeth, that not euery depriuation of baptiſme, but the contempt or palpable negligence, is damnable.

Theoph. Which is the ſeauenth errour?

Theol. Man after the fall of Adam hath free-will as well to doe that which is good, as that which is euill, although it be in a diuerſe maner, that is, he hath free-will to doe euill ſimply, and without any externall ayde: but to doe well, none at all but by the grace of God preuenting, or guiding vs: the which grace notwithſtanding euery man hath, and to the which grace it is in our free-will either to conſent, and together worke with the ſame, or not. And therefore the power of free-will to doe that which is good and acceptable to God, is onely attenuated and weakned before conuerſion: and therefore man can of himſelfe worke a preparation to iuſtification.

Theoph. But what is the truth?

Theol. Man not regenerated hath free-will to doe onely that which is euill, not to doe

doe good. He being not alreadie conuerted cannot so much as will to haue faith, and be conuerted.

Theoph. By what reasons may this trueth appeare?

Theol. I. Man is not said to be weake or sicke, but *dead in sinnes.* Eph. 2.1. Colos. 1.13. As he therefore that is corporally dead can not stirre vp himselfe, that he may performe such workes of viuification, no not them when othe's helpe him: so he that is spiritually dead, cannot moove himselfe to liue vnto God. II. *He is the seruant of Satan, & the bondslaue of sinne.* Eph. 2.2. Roman. 6.13. Now we know that a seruant standeth at the becke and pleasure of another, and can doe nothing else. III. That which no man can by himselfe know and beleeue, the same hee cannot will: but no man can know, and beleeue those thinges that appertaine to the kingdome of God. 1. Cor. 2.14. *The naturall man perceiueth not the things of the spirit of God.* 2. Cor. 3.5. *We are not sufficient of our selues, to thinke any thing as of our selues.* Therefore no man can wil by himselfe those things which appertaine to Gods kingdome. IV. That which is a deadly enemie to goodnesse, and is directly repugnant thereunto, the same desireth not that which is good: but the will

is an enemie and directly repugnant vnto goodneſſe. Rom. 8. 7. *The wiſedome of the fleſh is hatred againſt God: for it is not ſubiect to the law of God neither in deede can be.*

Theoph. But doth not Gods word ſay the word is nere vnto thee in thine heart, and in thy mouth, that thou maieſt doe the ſame, Deut. 30.

Theol. It is eaſie to performe the law legally, but not Euangelically.

Theoph. How is this done?

Theol. When as any man doth fulfil the law by a Mediatour, and from him receiuing the ſpirit of God, doth endeauour to performe new obedience.

Theoph. Yet God giueth many precepts by which we are commanded to repent, beleeue, obey God, &c. Therefore to doe theſe, we haue free-will.

Theol. Such places doe not ſhew vs what we can doe, but what we ſhould doe, and our weakenes what we cannot doe: neither doe doe they ſhew what men can doe, but what men ſhould doe. II. They are inſtruments of the holy Ghoſt, whereby hee doth renue and conuert ſuch as ſhall bee ſaued.

Theoph. Why doth God in commanding theſe require things impoſſible?

Theol. He doth not in deede to men in their

heir innocencie, but now to all such as fell in Adam he doth, and that by their own default, not Gods.

Theoph. But is it not the commaundement of the Apostle? Philip. 3. 12. *Worke your saluation with feare and trembling.*

Theol. Paul speaketh of such as are alreadie conuerted, which haue their will in part freede.

Theoph. And what say you to this obiection, if the will bee a meere patient, it is constrained to doe that which is good.

Theol. The will both in it selfe, and of it selfe, is a meere patient in her first conuersion to God; but if it bee considered as it is mooued by the spirit of God, it is an agent. For, beeing mooued, it mooueth. It is not therefore compelled, but of a nilling will is made a willing will.

Theoph. Which is the eighth errour?

Theol. The holy Ghost doth not giue grace to will, but onely doth vnloose the will which before was chained, and also doth excite the same: so that the will by her owne power, doth dispose her selfe to iustification.

Theoph. And is not this true?

Theol. It is apparently false. To will those things which concerne the kingdome

of God, as faith, conuersion, and new obedience is the meere gift of Gods spirit. Matth. 11.28. *No man knoweth the Father but the Son, and he to whome the Son will reueale him.* Luk. 8. *To you it is giuen to know the mysteries of the kingdome of God.* Philip. 2. *It is God which worketh in you to will and to doe.* 1. Corin. 12. 3. *No man can say that Iesus is the Lord but by the holy Ghost.* Briefly hee, who according to God is to bee *created to righteousnesse and holinesse,* Ephes. 4. 24. cannot any waies dispose himselfe to iustification, or new creation.

Theoph. Why thinke you so?

Theol. Because it is impossible that a thing not yet created, should dispose it selfe to his creation.

Theoph. Which is the ninth erreur?

Theol. That preparation to grace, which is caused by the power of free-will, may by the merit of congruitie deserue iustification.

Theeph. Tell mee heere what is your iudgement?

Theol. These things smell of more then Satanicall arrogancie. For what man, but such an one as were not in his right minde, would beleeue, that he, vnto whome so many millions of condemnations are due, could once merite the least dram of grace. The prodigall sonne, he was not reciued into

fauour, by reason of his deserts, but by fauour. Luke 15.21. *His sonne saide vnto him, I haue sinned against heauen, and against thee, and am no more worthie to be called thy sonne.*

Theoph. Which is the tenth errour?

Theol. The faith of the godly, or that which iustifieth, is that whereby a man doth in generall beleeue the blessednesse promised of God, and by which also he giueth his assent to other mysteries reuealed of God concerning the same.

Theoph. Is there any defectiue in this doctrine?

Theol. Faith is not only a generall knowledge, and assent to the historie of the Gospell, but further also a certaine power, both apprehending and seuerally applying the promises of God in Christ, whereby a man doth assuredly set downe that his sinnes are forgiuen him, and that he is reconciled vnto God.

Theoph. How proue you this?

Theol. I. A particular assurance of the fauour of God, is of the nature of faith. Eph. 3.12. *By whome we haue boldnesse, and entrance with confidence, by faith in him.* Rom. 4. 20. *Neither did he doubt of the promise of God through vnbeliefe, but was strengthned in the faith and gaue glorie vnto God. 21. Being fully assured that he which had promised, was also able to doe*

it. Hebr. 10.22. *Let vs draw neere with a true heart in assurance of faith.* II. Particular doubting is reprehended. Matth. 14.31. *O thou of litle faith, why didst thou doubt?* Luk. 12. 29. *Hang ye not in suspense.* III. That which a man prayeth for to God, that must he assuredly beleeue to receiue. Mat. 11.24. But the faithfull in their prayers make a request for adoption, iustification, and life eternall. And therefore they must certenly beleeue that they shall receiue these benefits. IV. Rom. 5.1. *We beeing therefore iustified, we haue peace with God.* But there can bee no peace, where there is not a particular assurance of Gods fauour. V. That which the spirit of God doth testifie vnto vs particularly, that must also bee beleeued particularly: But the spirit of God doth giue a particular testimonie of the adoption of the faithfull. Rom. 8.16. Galat. 4.6. This therefore is in like sort to be beleeued.

Theoph. But they say, that no man hath a particular assurance, but by especiall reuelation, as was that which Abraham, and Paul had.

Theol. It is false. For the faith of these two is set downe in Scripture, as an example which wee should all follow. For this cause Abraham is called the *father of the faithfull.*

And

And Paul testifieth the very same of himselfe. 1. Tim. 1. 16. *For this cause* (saith he) *was I receiued to mercie, that Iesus Christ should first shew on me all long suffering, vnto the example of them which shall in time to come, beleeue in him vnto eternall life.*

Theoph. And what thinke you of that their assertion that we haue a morall assurance, but not the assurance of faith.

Theol. It is a popish deuise. Rom. 8. 16. *The Spirit of adoption* (συμμαρτυρεῖ) *together beareth witnesse to our spirits.* Where we see two witnesses of our adoption; our owne spirite and the spirit of God. Our spirit doth testifie morally of our adoption, by sanctification, and the fruits thereof: and therefore also the Spirit of God witnesseth after another manner, namely, by the certenty of faith, declaring and applying the promises of God.

Theoph. But wee are commanded to worke our saluation with feare and trembling.

Theol. This feare is not in regard of Gods mercie forgiuing our sinnes, but in respect of vs and our nature, which is euer prone to slide away, and starting from God.

Theoph. Yet say they, in respect of Gods mercy, wee must hope for saluation: but in respect of our vnworthinesse, we must doubt.

Theol.

Theol. I. We may not at all lawfully doubt of Gods mercy, because doubtfulnes is not of the nature of faith, but rather a naturall corruption. II. If we consider our owne vnworthinesse, it is out of all doubt, that wee must be out of all hope, and despaire of our saluation.

Theoph. They obiect further, there be many sinnes vnknowne vnto vs, and so also vncertaine whether they be pardoned vnto vs.

Theol. He that certenly and truely knoweth that but one sinne is pardoned him, he hath before God all his sins remitted, whether they be knowne or vnknowne.

Theoph. Yet no man dare sweare, or die in the defence of this proposition, I am the child of God, *or in Gods fauour, and iustified?*

Theol. They which haue an vnfained faith, will if they be lawfuly called, not onely testifie their adoption by an oath, but seale it also by their blood.

Theoph. A man may haue this faith (say they) which the Protestants talke of, and lie in a mortall sinne, and haue also a purpose to perseuere in a mortall sinne.

Theol. It is farre otherwise, for, Act. 15. 9. *True faith purifieth the heart.*

Theoph. Is there any thing els obserueable about this faith of theirs?

Theol.

Theol. These Sophisters doe further affirme, that this faith, which to them is nothing but a knowledge and illumination of the minde concerning the truth of Gods word, is the roote and foundation of iustification.

Theoph. What thinke you of this?

Theol. If it be true, why should not the diuell be iust? for he hath both a knowledge of Gods word, and thereunto by beleeuing doth giue his assent; who notwithstanding he haue such a faith, yet can he not be called one of the faithfull.

Theoph. But here they except, and say. *The diuels faith is voyd of charity, which is the forme of faith.*

Theol. This is a doting surmise of their owne braine. For charity is the effect of faith. 1. Tim. 1. 5. But the effect can not informe the cause.

Theoph. Which is the eleauenth errour?

Theol. Mans loue of God, doth in order and time goe before his iustification and reconciliation with God.

Theoph. And is not this a truth?

Theol. Nay contrarily, vnlesse we be first perswaded of Gods loue towards vs, we neuer loue him. For *we loue him, because he loued vs first.* 1. Ioh. 4. 19. Againe, it is impossible

ble that Gods enemie should loue him: but he which is not as yet iustified, or reconciled to God, he is Gods enemie, Rom. 5. 9, 10. Neither is any man before the act of iustification, made of Gods enemie his friend.

Theoph. Which is the twelfth errour?

Theol. Infused or inherent iustice, is the formall cause of iustification, whereby men are iustified in the sight of God.

Theoph. Doe not we hold the same?

Theol. We do contrarily hold, that the material cause of mans iustification is, the obedience of Christ in suffering, & fulfilling the law for vs: but as for the formall cause, that must needes be Imputation, the which is an action of God the Father accepting the obedience of Christ for vs, as if it were our own.

Theoph. Giue me some reasons for this doctrine?

Theol. I. Looke by what we are absolued from all our sinnes, & by which we obtaine eternall life, by that alone are we iustified: But by Christs perfect obedience imputed vnto vs, we are absolued from all our sinnes; and through it we are accepted of God to eternall life; the which we can not doe by inherent holinesse. Therefore by Christs perfect obedience imputed vnto vs, are we alone iustified. This will appeare to be true in the exercises of inuocation on Gods Name. and also of repentance. For in tentation and

our conflicts with sin and Satan, faith doth not reason thus: Now I haue charity, and inherent grace, and for these God will accept of me: But faith doth more rightly behold the Sonne of God, as he was made a sacrifice for vs, and sitteth at the right hand of his Father, there making intercession for vs: to him, I say, doth faith fly, & is assured that for this his Son, God will forgiue vs all our sins, and will also be reconciled vnto vs, yea, and account vs iust in his sight, not by any qualitie inherent in vs, but rather by the merite of Iesus Christ. Rom. 5. 19.

Theoph. This seemeth a good reason indeed, giue me some other?

Theol. II. As Christ is made a sinner, so by proportion such as beleeue are made iust: But Christ was by imputatiō onely made & accoūted a sinner for vs. 2. Cor. 5. 21. For he became a surety for vs, & a sacrifice for our sins, vpō which al both the guiltines of gods wrath, & punishment for vs, was to be said. Hence is it that he is said to become (κατάρα) *a curse* for vs: Therefore we againe are made iust only by imputation. III. The contrary to condemnation is remission of sinnes, and iustification is the opposite of condemnation. Rom. 8. 33. *It is God that iustifieth, who shall condemne.* Therefore iustification is the remission of sinnes. Now remission of sinnes

dependeth onely vpon this imputation of Christs merits. IV. Albeit infused and inherent iustice may haue his due place, his praise, and also deserts, yet as it is a worke of the holy Ghost, it is not in this life complete, and by reason of the flesh whereto it is vnited: it is both imperfect, and infected with the dregges of sinne. Esay. 64. Therfore before Gods iudgment seat it cannot claime this prerogatiue, to absolue any from the sentence of condemnation.

Theoph. Yet say they this imputation is nothing else but a vaine cogitation?

Theol. I. Yes, it is a relation, or diuine ordinance, whereby one relatiue is applied to his correlatiue, or as logitians say, is as the the *foundation* to the *Terminus*. II. As the imputation of our sinnes vnto Christ, was in deede something: so the imputation of Christs iustice vnto vs, must not be thought a bare conceit. III. Againe the Church of Rome doth her selfe maineteine imputatiue iustice, namely, when as by Ecclesiasticall authority she doth apply the merits and satisfactions of certaine persons, vnto other members of that Church. Whence it is apparent, that euen the Popes indulgences they are imputatiue.

Theoph. What say you to this: Imputatiue iustice

stice is not euerlasting, but that iustice which the Messiah *bringeth is euerlasting.*

Theol. Although after this life there is no pardon of sinnes to be looked for, yet that which is giuen vs in this life, shall to our saluation cotinue in the life to come.

Theoph. But if iustification be by imputation, he may before God be iust, who indeede is a very wicked man.

Theol. Not so any waies, for he that is once by imputation iustified, he is also at that same instant sanctified.

Theeph. Which is the thirteenth errour?

Theol. There is also a second iustification, and that is obtained by workes.

Theoph. What is your iudgement in this point?

Theol. That popish deuise of a second iustification, is a satanicall delusion.

Theoph. Why so?

Theol. I. The word of God doth acknowledge no more but one iustification at all, & that absolute and complete of it selfe. There is but one iustice, but one satisfaction of God being offended: therfore there can not be a manifold iustification. II. If by reason of the increase of inherent instice, iustification should be distinguished into seuerall kinds, or parts, we might as well make an hundreth kinds, or parts of Iustification, as

two.

two. III. That which by order of nature doth follow after full iuſtification before God, it can not be ſaid to iuſtifie: But good workes doe by order of nature follow mans iuſtification, and his abſolution from ſinnes: becauſe no worke can pleaſe God, except the perſon it ſelfe, that worketh the ſame, doe before pleaſe him. But no mans perſon can pleaſe God, but ſuch an one as beeing reconciled to God, by the merits of Chriſt hath peace with him. IV. Such works as are not agreeable to the rule of legall iuſtice, they, before the tribunal ſeate of God, can not iuſtifie, but rather both in, and of themſelues are ſubiect to Gods eternall curſe. For this is the ſentence of the Law, *Curſed is euery one that continueth not in all things written in the booke of the Law to do them.* Now the workes euen of the regenerate, are not ſquared according to the rule of legall iuſtice: wherefore *Dauid* being, as it were, ſtricken with the conſideration of this, durſt not once oppoſe, no not his beſt workes to the iudgement of God, that by them he might plead pardon of his ſinnes; whence it is that he cryeth out, and ſaith, *Enter not into iudgement with thy ſeruant, O Lord: for then no fleſh liuing ſhall be iuſtified in thy ſight.* The like doth Iob. 9. 3. *If he* (namely ſuch an one as

ſaith

saith he is iust (*I contend with God, he cannot answer him one of a thousand.* And Dan. 9. 18. *We doe not present our supplications before thee for our owne righteousnesse, but for thy great tender mercies.* V. Iustification by workes, let them be whatsoeuer they can be, doth quite ouerturne the foundation of our faith. Gal. 5. 2. *If ye be circumcised, Christ will profit you nothing*, and v. 4. *Ye are abolished from Christ, whosoeuer are iustified by the Law: ye are fallen from grace.* In this place the Apostle speaketh of them, not which did openly resist Christ, and the Gospell, but of such as did with the merite of Christ mingle together the workes of the law; as though some part of our saluation consisted in them.

Theoph. But this place doth onely exclude such morall workes of the flesh, as doe goe before faith, or the workes of the law of Moses.

Theol. This is vntrue, For euen of Abraham beeing alreadie regenerated, and of those his workes, which were done when he was iustified, Paul speaketh thus, *To him, not which worketh, but which beleeueth, is faith imputed.* Those workes which God hath prepared that the regenerate should walke in them, are morall workes, and workes of grace; but these are excluded from iustification, & working mans saluation. Eph. 2. 10.

And Paul beeing regenerate, saith thus of himselfe, *I am not guiltie vnto my selfe of any thing, yet am I not thereby iustified.*

Theoph. And which is your last reason against this second Iustification?

Theol. The cause of the cause is the cause of the thing caused: but grace without works is the cause of mans predestination, the which is the cause of his iustification: and therefore grace without workes shall much more be said to be the cause of iustification.

Theoph. But they obiect out of Leuit. 18. 5. *He that keepeth my statutes shall liue in them.*

Theol. This saying is a legall sentence: and therefore sheweth not what men can doe, but what they should doe.

Theoph. And doth not Dauid say, Psal. 119. 1. *Blessed are those that walke in the law of the Lord?*

Theol. Man is not here said to be blessed, because he walketh vprightly, but because the person of such a walker is, by the merits of Christ iustified before God.

Theoph. And doth he not say of himselfe Iudge me according to my righteousnesse. Psal. 27. *And that the fact of Phinees was imputed to him for righteousnes.*

Theol. These places are not meant of that righte-

righteousnesse of the person, by which it is righteous before God; but of the righteousnesse of some particular cause, or worke. For whereas Dauid was accused of this crime, that he did affect Sauls kingdome, he in this point doth in the words aboue mentioned, testifie his innocencie before God.

Theoph. We are iudged according to our workes, therefore also by them iustified.

Theol. The reason is not alike: because the last iudgement is not the iustifying of a man, but a declaration of that iustification which he had before obtained. Therefore the last iudgement must be pronounced & taken, not from the causes of iustification, but from the effects and signes thereof.

Theoph. Christ saith, Make you friends of vnrighteous Mammon, &c. that they may receiue you into eternall habitations.

Theol. This they doe, not as authors of saluation, but as witnesses of the same.

Theoph. Daniel saith, chap. 4. 24. *Redeeme thy sinnes by righteousnesse, and thine iniquity by mercy towards the poore.*

Theol. It is rather *breake off thy sinnes*, then redeeme, for so is the originall: now men breake off their sins, by ceasing from them, not satisfying for them.

Theoph. Euill workes condemne: therefore it

seemeth good workes iustifie?

Theol. It followeth not; becauſe good workes are not perfectly good, as euill workes are perfectly euill.

Theoph. Paul ſaith, we are ſaued by hope. Rom. 8. *Therefore not by faith alone?*

Theol. We muſt diſtinguiſh betwixt iuſtification, & ſaluation: ſaluation is the end, iuſtification is one degree to come to the end: but there is more required to the end then to a degree ſubordinate to the end: therefore we are ſaued by hope and faith, but iuſtified by faith alone.

Theoph. Why, but affliction canſeth eternall glory. 2. Cor. 4. 17.

Theol. This it doth not, as by it owne merite, effecting the ſame, but, rather as a path and way, manifeſting & declaring the ſame.

Theoph. Yet, Iam. 2. 21. *Abraham was iuſtified by workes?*

Theol. Not as any cauſe of iuſtification, but as a manifeſtation thereof.

Theoph. Is it not ſaid, He that is iuſt, let him be ſtill more iuſt?

Theol. This place muſt be vnderſtood of iuſtification before men, namely, of ſanctification, or an holy life: not of iuſtification in the ſight of God.

Theoph. We are iuſtified by faith, therefore by a worke? *Theol.*

Theol. We are iustified by faith, not as it is a vertue, and a worke, but as it is an instrument apprehending the iustice of Christ, whereby we are iustified. And in this respect faith is said, by the figure called *Metonymia*, to be imputed to vs vnto righteousnesse.

Theoph. The workes of grace are dyed in the blood of Christ, and so iustified.

Theol. They are indeed dyed therein, but to the end they might the better please God, not iustifie man: and whereas they are so stayned as that they neede dying in the blood of Christ, therefore can they not any waies iustifie sinnefull man. And the person of the worker, is as well dyed in Christs blood, as is his worke, yet he can not say that his person doth therefore iustifie him.

Theoph. You haue now proued that this doctrin of the Papists is very erroneous, can you also anouch that it is most ridiculous?

Theol. Because for a man to say that inherēt righteousnes is, by good works, namely the fruits of righteousnes, augmented; is as if a man should say, that the vine is made more fruitful by bearing grapes, or that the internal light of the sun is augmēted by the external emission of the beames, Luthers saying is far more true. *Good workes doe not make a good man, but a good man doth make workes good.*

Theoph. *Which is the fourteenth Errour?*

Theol. Grace is quite extinguished, or rather vtterly lost by any mortall sinne.

Theoph. *If this be true, who then shall be saued, what thinke you of it?*

Theol. I. The word of God doth manifestly declare that it is farre otherwise. Ioh. 6. 37. *All that the Father giueth me, shall come vnto me: and him that commeth vnto me, I cast not away.* Matth. 16. 16. *Thou art Peter, & vpon this Rocke will I build my Church: so that the gates of hell shall not preuaile against it.* 1. Ioh. 2. 19. *They went out from vs, but they were not of vs: for if they had beene of vs, they would haue continued with vs.* Rom. 5. 1. *Being therefore iustified we haue peace with God.* Nowhow could this bee true, if hee that was before iustified, could any way quite fall from grace, and so perish. II. The Elect haue after their very grieuous fallings from God forthwith repented them of their sinnes, as we may see in the example of Dauid, Peter. &c. the which argueth that they had not quite fallen from grace, and lost the spirit of God. III. If grace be once vtterly lost, thē the ingraffing of that partie into Christ is quite abolished: therfore for such as repent, there must needs succeed a second new engraffing into christ: and then it will also follow, that they must

of

of neceſſitie be baptized anew, which is abſurd to thinke.

Theoph. May we then anouch that Grace in no ſort can be loſt?

Theol. For all this, we denie not but grace may in part, and for a time bee loſt, to the ende that the faithfull may therby acknowledge and know their weakeneſſe, and for it be humbled: but that there is any totall or finall falling from grace, we vtterly denie.

Theoph. Which is the fifteenth errour?

Theol. It is poſſible to fulfill the law in this life.

Theoph. What is your reſolution of this point?

Theol. The Law is Euangelically fulfilled, by beleeuing in Chriſt: but not legally, by doing the workes thereof.

Theoph. Why ſo?

Theol. They which are carnall can not poſſibly fulfill the law of God: but the moſt regenerate, ſo long as they liue in this life, are carnall in part, Rom. 7. 14. *I am*, ſaith Paul of himſelfe, *carnall, and ſold vnder ſinne.* Prou. 20. *Who can ſay, Mine heart is pure, I am pure from ſin.* Eccles. 7. *There is none ſo iuſt vpon earth which doth good, and ſinneth not.* Pſal. 130. *If thou, Lord, obſerue what is done amiſſe, Lord who ſhall abide it?* Againe we are daily taught to pray vnto God, *Forgiue vs our ſinnes.*

Theoph. *They grant indeed that if the iustice of the faithfull be absolutely considered, it is imperfect: but as God doth exalt it of our frailtie, it is perfect.*

Theol. This is but the fansie of some doting Iesuite. For this sentence of the Law is simple, eternall, and immooueable, *Cursed is euery one that continueth not in all things which are written in this booke to doe them.*

Theoph. *But may wee not imagine, that God will not therefore exalt the full accomplishing of the law, because we are fraile?*

Theol. No: for we are creatures, and debters: now we know that the debt doth not decrease, by reason of the debters pouerty.

Theoph. *Why? the faithfull are said to be perfect in this life.*

Theol. There is a twofold perfection, the one is incomplete, the which is an endeauor or care to obey God in the obseruation of all his precepts, the other is tearmed complete, this is that iustice which the law requireth, namely a perfect, and absolute iustice, according to that measure which man performed to God in his innocencie. In the first sense the faithfull are said to be perfect, not in this latter.

Theoph. *Which is the sixteenth errour?*

Theol.

Theol. Workes done in grace doe (ex condigno) *condignely merit eternall life.*

Theoph. By what reasons can you confute this opinion as erronious?

Theol. I. Eternall life is the free gift of God. Rom. 6. 23. *The wages of sinne is death, but the gift of God is eternall life, through Iesus Christ.* Therefore it is not obtained by the merit of workes. II. The merit of condignitie, is an action belonging to such a nature as is both god & man, not to a bare creature. For the Angels themselues cannot merite any thing at Gods hands: yea and Adam also, if hee had stood in his first innocencie, could haue deserued nothing of God, because it is the bounden dutie of the creature to performe obedience vnto his Creator. The merit therfore of condignitie doth only agree vnto Christ God & man, in whome each nature doth, to the effecting of his merit, performe that which belongeth to it. For the humanitie it doth minister matter vnto the meritorious worke, by suffering & performing obedience: but the deitie of Christ, whereunto the humanity is hypostatically vnited, doth conferre full and sufficient worthinesse vnto the worke. Hence is it that the Father doth speak thus of his Son. Mat. 3. 17. *This is my beloued Sonne in whome*

I am

I am well pleased (εὐδόκησα.) III. In the second commaundement God doth promise eternall life to the keepers of his commaundements, yet he saith not that they shall obtaine it by desert, but *that he will shew mercie to thousands of them that loue him and keepe his commaundements.* IV. That a worke may be meritorious, first there must be an equall proportion betwixt it, and legall iustice, or eternall life: secondly, merite doth presuppose this also, that in God there must bee a due debt towards man, for God then ought on duty, not by fauour, to accept of the person of man. But al our workes, yea our most holy workes, they cannot come neere vnto legall righteousnesse. For, seeing all the regenerate are partly carnall, and partly spirituall, all their workes in like sort are imperfectly good. For looke what the causes are, and such must the effects needs be. So then, good workes doe presuppose a due debt in man, none in God. V. The auncient Fathers doe not acknowledge this merite of condignitie as currant. August. in his Manuel, chap. 22. *My merit is Gods mercie.* Bernard. serm. 68. vpon the Cant. *It is sufficient to know this, that merits are not sufficient.* And serm. 61. Cant. *Mans iustice is Gods goodnesse.* And epist. 190. *That the satisfaction of one may*

be

be imputed to all, as the sinnes of all were borne by one. And as for auncient doctors, merit was nothing else to them but a good worke acceptable to God. August. epist. 105. to Sixtus. *If it be grace, then is it not bestowed by reason of any merit, but vpon free mercie. What merits of his own can he that is set at libertie bragge of? who if hee had his merits should haue bin condemned?* So the word *merit* doth signifie *to doe well, to bee acceptable, to please*, as the old interpreter hath, for εὐαρεστεῖν signifying *to please God*, vsed this latine word *promereri, to merite.*

Theoph. Yet workes haue attributed vnto them reward.

Theol. Reward is not so much attributed to the worke, as to the worker, and to him not for himselfe, but for Christs merits apprehended by faith. Therefore not our merite, or personall merite, but Christs merite, and our reward are correlatiues.

Theoph. Paul saith, 2. Thessal. 1. 6. It is a righteous thing with God to recompence tribulations, &c.

Theol. It is righteous, not because God ought so to do of dutie, but because he promised: now for God to stand to his word, it is a part of iustice.

Theoph. But Christ hath merited, that works might merit.

Theol.

Theol. I. This taketh quite away the intercession of Christ. II. It is against the nature of a legall worke, to merit (*ex condigno*) condignely: because both the law of nature & creation doe binde man to performe legall workes vnto God. And further, all workes are very imperfect, and mixed with sinne. III. This doctrine concerning workes, doth obscure & darken the merit of Christ: because that the obtaining of eternall life is withdrawne from his death and obedience, and attributed vnto workes. For they say thus, that Christ by his passion did merit indeede for the sinner, iustification; but a sinner once iustified, doth for himselfe by his owne merits euen condignely merite eternall life.

Theoph. The workes of the regenerate, are the workes of the holy Ghost: therefore perfect and pure.

Theol. I. The works of God are al perfect, but yet in their time, and by degrees: therefore sanctification which is a work of God, must in this life remaine incomplete, and is made perfect in the world to come. II. The workes of God are pure, as they are the workes of God alone, not of God and impure man: but now good workes they doe come immediately from the naturall faculties

ties of the soule, namely, from the vnderstanding, and the will, (in which, they beeing as yet, but partly regenerated, some corrupt qualities of sinne doe yet remaine) and are not immediately, and simply, or wholy deriued from Gods spirit. And hence it is, that they are all stained with sinne.

Theoph. Which is the seauenteenth errour?

Theol. Man knoweth not but by speciall reuelation, whether he be predestinated, or not.

Theoph. What say you now to this?

Theol. The contrarie to this, is a plaine truth.

Theoph. Why so?

Theol. I. That which a man must certenly beleeue, that may hee also certenly know without an especiall reuelation: but euery faithfull man must beleeue that he is elected, therefore he may certenly know it.

Theoph. How proue you this?

Theol. It is Gods commandement, that wee should beleeue in Christ. 1. Ioh. 3. 23. Now to beleeue in Christ, is not only to beleeue that wee are adopted, iustified, and redeemed by him; but also in him elected from eternitie.

Theoph. Giue me another reason of this truth?

Theol. That which is sealed vnto vs by the Spirit of God, of that we are very sure without

without ſpeciall reuelation: but our adoption, and ſo conſequently our election, is ſealed vnto vs by the ſpirit of God. 1. Corin. 2. 12. *We haue not receiued the ſpirit of the world, but the ſpirit which is of God: that wee might knowe the thinges that are giuen to vs of God.* Therefore is our election certenly knowne vnto vs. Eph. 1. 13. *In whome alſo ye haue truſted after that ye heard the word of truth, euen the Goſpell of your ſaluation, wherein alſo after that ye beleeued, ye were ſealed with the holy ſpirit of promiſe.*

Theoph. But the holy Ghoſt doth ſeale vnto vs our adoption morally *by workes, and therfore the knowledge of our adoption is but onely probable.*

Theol. It ſealeth vnto vs our adoption, by begetting a ſpecial truſt and confidence. For when as we heare Gods promiſes, and withal thinke vpon them, then doth the holy Ghoſt by the ſame promiſes moue our vnderſtandings and wils to embrace them, and in mouing them doth make vs both to giue our aſſent vnto them, and in them to reſt our ſelues: whence ariſeth a ſpeciall aſſurance, that we are adopted, and in the fauour of God.

Theoph. Giue me a third reaſon for the certenty of ſaluation.

Theol.

Theol. Luk. 10. 20. *Reioyce rather that your names are written in heauen.* But no man can bee glad for that good which hee is in doubt whether he haue receiued it, or not.

Theoph. And which is the fourth?

Theol. 2. Pet. 1. 10. *Studie to make your election sure,* [illegible]: but this is not in respect of God, but our selues.

Theoph. But say they, no man must by the Catholike faith beleeue any thing which God hath not reuealed, either in the written, or vnwritten word, namely tradition. But there is no such either writing or tradition as this, namely, that such a particular man, suppose Peter, or Henrie, is predestinated of God. Therefore no man must particularly beleeue that he is saued.

Theol. Albeit this particular propolition, *I am elected,* is not expreslely set down in the Scriptures, yet is it inclusiuely comprehended in them, as the *Species* is in his *Genus,* as the Logitians speake: so that it may by iust consequent be gathered out of Gods word, if we reason thus: they which truely beleeue, are elected, Ioh. 6. 35. I truly beleeue: Therfore I am elected. The first propolition is taken from the Scriptures: the second, from the beleeuers consience, and from them both the conclusion is easily deriued.

CHAP.

CHAP. LII.

Concerning the decree of Reprobation.

Theoph. In the fifteenth chapter of this booke, you shewed that predestination consisted of two parts, namely, Election, and Reprobation. Hitherto you haue spoken of the decree of Election, what now is the decree of Reprobation?

Theol. The decree of Reprobation, is that part of predestination, whereby God, according to the most free and iust purpose of his will, hath determined to reiect certen men vnto eternall destruction, and miserie, and that to the praise of his iustice. Rom. 9. 21. *Hath not the potter power ouer the clay, to make of the same lumpe one vessell to honour, and an other to dishonour?* 1. Pet. 2. 8. *To them which stumble at the word, being disobedient, vnto which thing (ὑπέθεντο) they were euen ordained.* Iude v. 4. *There are certaine men crept in, which were before of olde (προγεγραμμένοι) ordained to this condemnation.* 1. Thes. 5. 9. *God hath not appointed vs vnto wrath, but to saluation.*

Theoph. Haue we any examples of this?

Theol. In the Scriptures Cain and Abel, Ismael and Isaac, Esau and Iacob, are propounded vnto vs as types of mankinde, partly

partly elected, and partly reiected.

Theoph. What must we thinke of the decree of damnation?

Theol. Wee doe not here set downe any absolute decree of Damnation, as though we should thinke that any were condemned by the meere and alone will of God without any causes inherent in such as are to be condemned.

Theoph. And why must we be of this minde?

Theol. Because vnto the decree of God it selfe, there are certaine meanes for the execution thereof annexed, and subordinate. And therefore though we neuer doe, or can separate Gods decree, & the meanes to execute the same, yet doe wee distinguish them, and do consider the purpose of God, sometimes by it selfe alone, and sometimes againe not by it selfe, but with middle causes subordinate thereto. And in this second respect, Christ is said to be predestinate: but in the former, namely, as the decree is considered by it selfe, he is not predestinated, but together with God the Father, a Predestinator.

Theoph. Why must we thinke that the decree of God is secret?

Theol. I. Because it ariseth onely from the good pleasure of God, vnsearchable, and adored of the very Angels themselues.

II. Becauſe it is not knowne but by that which is after it, namly by the effects therof.

CHAP. LIII.

Concerning the execution of the decree Of Reprobation.

Theoph. In the execution of this decree, what is to be conſidered?

Theol. The foundation or beginning, and the degrees, or proceeding thereof.

Theoph. What is the foundation of executing the decree of Reprobation?

Theol. The fall of Adam, by which fall he was ſubiect both to ſin and damnation. Rom. 11. 32. *For God hath ſhut vp all in vnbeliefe, that he might haue mercy on all.* 1. Pet. 2. 8.

Theoph. What may I learne hence?

Theol. Here we muſt note, that God hath ſo decreed to condemne ſome, as that notwithſtanding, all the fault and guilt of condemnation remaines in the men only. And further, whome God reiecteth to condemnation, thoſe he hateth.

Theoph. What is this hatred of God?

Theol. That whereby hee deteſteth and abhorreth the reprobate when hee is fallen into ſinne, for the ſame ſinne.

Theoph.

Theoph. Whence comes this hatred which God hath to man?

Theol. By the fall of Adam.

Theoph. What is it?

Theol. Neither an antecedent nor a cauſe of Gods decree, but onely a conſequent and followeth the decree.

Theoph. Who are they whome ye call Reprobates?

Theol. Either infants, or men of riper age.

Theoph. How is the execution of Gods decree in reprobate infants?

Theol. After this manner: as ſoone as they are borne, for the guilt of originall & naturall ſinne, beeing left in Gods ſecret iudgement vnto themſelues, they dying are reiected of God for euer. Roman. 5. 14. *But death raigned from Adam to Moſes, euen ouer them alſo that ſinned not after the like manner of the tranſgreſſion of Adam, which was the figure of him that was to come.* Rom. 9. 11. *For yet the children were borne, and when they had neither done good nor euill, that the purpoſe of God might remaine according to election not by workes, but by him that calleth.*

Theoph. Whome call you reprobates of riper age?

Theol. They are of two ſorts, they that are called (namely, by an vneffectuall calling)

ling) and they are not called.

Theoph. Are there any degrees of the execution of the decree of reprobation, in those which are called?

Theol. In the Reprobates which are called, the execution of the decree of reprobation hath three degrees.

Theoph. Which are they?

Theol. An acknowledgement of Gods calling, a falling away againe, and condemnation.

Theoph. What is the acknowledgement of Gods calling?

Theol. That whereby the Reprobates for a time doe subiect themselues to the calling of God.

Theoph. How is this calling wrought?

Theol. By the preaching of the word. Matth. 22. 14. *For many are called, but few are chosen.*

Theoph. Which is the first degree of this calling?

Theol. An enlightening of their mindes, whereby they are instructed of the holy Ghost to the vnderstanding and knowledge of the word. Heb. 6 4. *For it is impossible that they which were once lightned, &c.* 2. Pet. 2. 20. *For if they, after they haue escaped from the filthinesse of the world, through the knowledge of the*

Lord,

Lord, & of the Sauiour Ieſus Chriſt, are yet tangled againe therein, and ouercome, the latter end is worſe with them then the beginning.

Theoph. Which is the ſecond degree?

Theol. A certaine penitencie, whereby the Reprobate, I. Doth acknowledge his ſinne. II. Is pricked with the feeling of Gods wrath, for ſinne. III. Is grieued for the punithment of ſinne. IV. Doth confeſſe his ſinne. V. Acknowledgeth God to bee iuſt in punithing ſinne. VI. Deſireth to be ſaued. VII. Promiſeth repentance in his miſerie or affliction, in theſe words, *I will ſinne no more.* Matth. 27. 3. *Then when Iudas which betrayed him, ſawe that hee was condemned, he repented himſelfe, & brought againe the thirtie pieces of ſiluer, to the chiefe Prieſts and Elders.* Hebr. 12. 17. *For ye knowe how that afterward alſo when he would haue inherited the bleſſing, he was reiected: for he found no place to repentance, though hee ſought the bleſſing with teares.* 1. King. 21. 27. *Now when Ahab heard thoſe words, hee rent his clothes, and put ſackecloth vpon him, and faſted, and lay in ſackcloth, and went ſoftly.* Nomb. 23. 10. *Let mee die the death of the righteous, and let my laſt end be like his.* Pſalm. 78. 32. *For all this, they ſinned ſtill, and beleeued not his wondrous workes.* 33. *Therefore their daies did hee*

consume in vanitie, and their yeares hastily. 34. *And when he slue them, they sought him, and they returned, and sought God earely.* 35. *They remembred that God was their strength, and the most high God their redeemer.*

Theoph. Which is the third degree of this calling?

Theol. A temporarie faith, whereby the reprobate doth confusedly beleeue the promises of God, made in Christ, I say *confusedly*, because hee beleeueth that some shall bee saued, but he beleeueth not that he himselfe particularly shall be saued, because hee beeing content with a generall faith, doth neuer applie the promises of God to himselfe: neither doth he so much as conceiue any purpose, desire, or endeuour to apply the same, or any wrestling or striuing against security or careleſnesse and distrust. Iam. 2, 19. *Thou beleeuest that there is one God, thou doest well: the diuels also beleeue it, and tremble.* Mat. 13. 20. *And he that receiued seede in the stony ground, is he which heareth the word, & incontinently with ioy receiueth it.* 21. *Yet hath he no roote in himselfe, and dureth but a season.* Ioh. 2. 23. *Nowe when he was at Ierusalem at the Passeouer in the feast, many beleeued in his Name when they saw his miracles which hee did.* 24. *But Iesus did not commit himselfe vnto them, because hee knewe them all.*

Theoph.

Theoph. Which is the fourth degree?

Theol. A tasting of heauenly gifts: as of Iustification, and of Sanctification, & of the vertues of the world to come.

Theoph. What may this tasting be?

Theol. This tasting is verily a sense in the hearts of the reprobates, whereby they doe perceiue and feele the excellencie of Gods benefits, notwithstanding they doe not enioy the same.

Theoph. Feele and not enioy, how may that be?

Theol. It is one thing to taste of dainties at a banquet, and another thing to feede and to be nourished thereby. Hebr. 6. 4. *For it is impossible, that they which were once lightened, and haue tasted of the heauenly gifts, and were made partakers of the holy Ghost, &c.*

Theoph. Which is the fifth degree of the calling of reprobates?

Theol. The outward holinesse of life for a time, vnder which is comprehended a zeale in the profession of religion, a reuerence and feare towards Gods ministers, and amendment of life in many things. Mark. 6. 20. *Herod feared Iohn, knowing that hee was a iust man and an holy, and reuerenced him, and when he heard him, he did many things, & heard him gladly.* Act. 18. 13. *Then Simon himself beleeued also, and was baptized, & continued with*

Philip, and wondered when he saw the signes and great miracles which were done. Hos. 6. 4. *O Ephraim, what shall I do vnto thee? O Iudah, how shall I intreat thee? for your goodnes is as a morning cloud, and as the morning dew it goeth away.*

Theoph. You said before, that in reprobates which are called, the execution of Gods decree had three degrees, you haue spoken of the first, which is the second?

Theol. The second degree of the execution of Gods counsell of reprobation, in men of ripe age which are called, is a falling away againe.

Theoph. How is this wrought?

Theol. For the most part it is effected & wrought after this manner: First, the reprobate is deceiued by some sinne. Secondly, his heart is hardened by the same sinne. Thirdly, his heart beeing hardened, it becommeth wicked and peruerse. Fourthly, then followeth his incredulitie and vnbeliefe, whereby hee consenteth not to Gods word, when hee hath heard and knowne it. Fiftly, an Apostasie, or falling away from faith in Christ, doth immediatly follow this vnbeliefe. Heb. 3. 12, 13. *Take heed, brethren, lest at any time there bee in any of you an euil heart, and vnfaithfull, to depart away from the liuing God,* 1. Tim. 4. 19.

Theoph.

Theoph. Is this apoſtaſie euer one & the ſame?

Theol. This Apoſtaſie, is ſometimes the ſinne againſt the holy Ghoſt.

Theoph. In the ſinne againſt the holy Ghoſt, which is the firſt thing to be conſidered?

Theol. The name.

Theoph. Why is it called the ſinne againſt the holy Ghoſt?

Theol. Not becauſe it is done againſt the perſon, or Deity of the holy Ghoſt (for in this reſpect he that ſinneth againſt the holy Ghoſt, ſinneth in like ſort againſt both the Father, and the Sonne) but it is ſo called, becauſe it is done contrary to the immediate action, namely, the Illumination of the holy Ghoſt. For albeit this be an action cõmon to the whole Trinity, yet the Father & the Son do effect the ſame by the H. Ghoſt.

Theoph. Which is the ſecond thing here to be conſidered?

Theol. The efficient cauſe of it; which is ſet and obſtinate malice againſt God, and againſt his Chriſt.

Theoph. Why ſay you it is of ſet and obſtinate malice?

Theol. To teach all for their comfort, that when a man doth in the time of perſecution, either for feare, or raſhly denie Chriſt, he doth not commit this ſinne againſt

againſt the holy Ghoſt, as may appeare by the example of *Peter* who denied Chriſt. Matth. 26. 73, 74, 75 Neither doth he which perſecuteth Chriſt & his Church vpon ignorance fall into this ſinne. *Paul* perſecuted the Church of Chriſt, and yet God had mercie on him, becauſe he did it ignorantly. 1. Tim. 1. 13. Many of the Iewes crucified our Sauiour Chriſt, who afterward, becauſe they committed that grieuous fact vpon ignorance, repenting at *Peters* ſermon, they did obtaine remiſſion of their ſinnes. Act. 3. 17, 37.

Theoph. Which is the third thing here to be conſidered?

Theol. The Obiect, namely God himſelfe, and the Mediatour Chriſt Ieſus.

Theoph. And why ſo?

Theol. Becauſe the malice of this ſinne is directed againſt the very maieſtie of God himſelfe, and againſt Chriſt. Heb. 10. 29. *Of how much ſorer puniſhment ſuppoſe ye ſhall he be worthie, which treadeth vnderfoote the Sonne of God, and counteth the blood of the Teſtament as an vnholy thing, wherewith he was ſanctified, and doth deſpiſe the ſpirit of grace.*

Theoph. What learne we hence?

Theol. That therefore this ſinne doth directly reſpect the firſt table of the morall law,

law, and is not some particular slipping aside from the obseruation of those commaundements which are contained in this first table, such as are some doubtings concerning God, or of the truth of the Scriptures, or of Christ, &c. but it is a generall defection and apostasie from God, and that totally.

Theoph. And now come to the fourth thing heere to be considered?

Theol. The fourth is the subiect in which it is.

Theoph. In whome is this sinne only to be found?

Theol. In none at all, but such as haue bin enlightened by the holy Ghost, and haue tasted of the good gift of God. Heb. 6. 5,6.

Theoph. What is it in such a man?

Theol. Not a bare cogitation alone, but an externall action, or rather such a blasphemie against God as proceedeth from a malitious, and obstinate heart. Matth. 12.31.

Theoph. Which is the fifth thing here to be obserued?

Theol. That the Elect cannot commit this sinne: and therefore they who feele in themselues a sure testimonie of their election, need neuer to despaire.

Theoph.

Theoph. Is this sinne in euerie reprobate?

Theol. No: for manie of them die before they haue this illumination by Gods spirit.

Theoph. Which is the sixt thing?

Theol. This sinne cannot be forgiuen.

Theoph. Not forgiuen? why so?

Theol. Not becausse it is greater then that Christs merite can satisfie for it, but becausse after a man hath once committed this sin, it is impossible for him to repent. For the gift of repentance proceedeth from the holy Ghost, and the holy Ghost remaineth in vs through Christ apprehended by faith: now no man doth apprehend Christ, that doth malitiously despise and contemne him.

Theoph. And which is the last thing to be considered in this sinne?

Theol. It is very hard to know when a man committeth this sinne, becausse the roote thereof, namely, set malice, lurketh inwardly in the heart, and is not so easily discerned.

Theoph. Out of all this which hath bin spoken, how may we define this sinne?

Theol. The sinne against the holy Ghost is a voluntarie, and obstinate denial of, and blasphemie against the Sonne of God, or that truth which was before acknowledged concerning

concerning him, and so consequently an vniuersall defection from God, and his true Church.

Theoph. Are there any examples of it thus defined?

Theol. We haue an example of this sinne partly in the Diuell, who, albeit he knew wel ynough that Iesus was that Christ, yet he neuer ceased both wittingly and willingly with all his power, to oppugne the sacred Maiestie of God, together with the kingdome of Iesus Christ, and, as farreforth as he could, vtterly to supplant the same, partly in the Pharisies, Matth. 12. 32. Ioh. 3. 2.

Theoph. After this Apostacie what followeth?

Theol. Pollution, which is the very fulnesse of all iniquity, altogether contrary to sanctification. Gen. 15. 16. *And in the fourth generation they shall come hither againe, for the wickednesse of the Amorites is not yet full.*

Theoph. Which is the third degree of the execution of Gods decree in reprobates which are called?

Theol. Damnation, whereby the reprobates are deliuered vp to eternal punishmēt.

Theoph. Where beginneth the execution of their damnation?

Theol. In death, and is finished in the last iudgement. Luk. 16. 22. *And it was so, that the*

the beggar dyed, and was carried by the Angel into Abrahams bosome, the rich man also dyed and was buried. 23. And beeing in hell torments, he lift vp his eyes and saw Abraham a farre off, and Lazarus in his bosome.

Theoph. From the execution of Gods decree in reprobates called descend now to them which are not called, how is the execution of the decree of reprobation in Infidels, which are not called?

Theol. On this manner: First, they haue by nature ignorance and vanity of minde. After that, followeth hardnesse of heart, whereby they become voyd of all sorrow for their sinnes. Then commeth a reprobate sense, which is, when the naturall light of reason and of the iudgement of good and euill is extinguished. Afterward, when the heart ceaseth to sorrow, then ariseth a committing of sinne with greedinesse. Then commeth pollution, which is the fulnesse of sinne. Lastly, a iust reward is giuen to all these, to wit, fearefull condemnation. Eph. 4. 18. *Hauing their cogitation darkened, and beeing strangers from the life of God through the ignorance that is in them, because of the hardnes of their hearts.* Rom. 1. 28. *For as they regarded not to know God, euen so God deliuered them vp to a reprobate minde to doe those things which are not conuenient.*

CHAP.

Gods eternall Decree, whereby he decreed

1. To create mankinde.
2. To giue a law to his creature, with conditions both of life and death.
3. After the giuing of the law to permit the fall.
4. To redeeme all mankind in Christ; so that *election is in this place made vniuersall.*
5. To call mankinde so redeemed in time: here is an *vniuersall vocation.*

Predestination or speciall election, whereby God purposed with himselfe, vpon his meere mercie, to bestow faith vpon some certaine of Adams posteritie called: and in like sort freely, not by faith or workes foreseene to iustifie and glorifie.

Incredulitie & contumacie foreknown, whereby the rest of Adams posteritie refuse grace offered in the Gospell.

The decree of Reprobation, whereby God, for their contumacie foreknowne, decreed to condemne them to destruction.

The manifestation of Gods glorie.

CHAP. LIV.

Concerning a new deuised doctrine of Predestination, taught by some new, and late Diuines.

Theoph. And doth only the Church of Rome erre in this maine point of Gods Predestination?

Theol. No: For certaine new Diuines of our age, haue of late erected vp a new doctrine of Predestination; in which, fearing belike, least they should make God both vniust, and vnmercifull, they doe in the distribution of the causes of saluation & damnation, turne them vpside downe; as may appeare by their discription in this table.

Theoph. What is the summe of that doctrine which is set downe in this table annexed?

Theol. Briefly it is this. The first thing which they consider in God, concerning man, is his eternall decree, whereby he decreed, first to create mankind: secondly to giue a law to his creature, with condition both of life and death: thirdly, after the giuing of the law to permit the fall: fourthly, after the fall to redeeme all mankind in Christ: so that election in this place is made *vniuersall*: fiftly, to call mankind so redeemed

med in time; heere comes in *vniuersall vocation.* But because all would not yield vnto this calling, therefore after all this for some men they make a predestination or speciall Election, whereby God purposed with himselfe, vpon his meere mercie, to bestow faith vpon some of *Adams* posterity called, and in like sort freely, not by faith or workes foreseene, to iustifie and glorifie them: and for other men after that vniuersall vocation, they bring in their incredulity and contumacie foreknowne: whereby the rest of *Adams* posterity refuse grace offered in the Gospell; out of this they draw the decree of Reprobation, whereby God, for their contumacie foreknowne, decreed to condemne them to destruction, and in both sorts of men this commeth to passe for the manifestation of Gods glory.

Theoph. What thinke you of this doctrine? for me thinkes it crosseth all that before you haue taught?

Theol. This their doctrine hath some foule errours and defects, the which I, according as I shalbe able, will briefly touch.

Theoph. Which is the first errour?

Theol. There is a certaine vniuersall or generall election, whereby God, without any either restraint, or exception of persons,

hath

hath decreed to redeeme by Christ, and to reconcile vnto himselfe al mankinde wholly fallen in Adam, yea euery singular person, as well the Reprobate, as the Elect.

Theoph. How proone you this to be an errour?

Theol. The very name of Election, doth fully confure this: for none can be said to be *elected*, if so be that God would haue all men elected in Christ. For he that electeth, or maketh choice, can not be said to take all: neither can he that accepteth of all, be said to make choice onely of some.

Theoph. Why, Election is nothing els but dilection, or loue: but this wee know, that God loueth all his creatures; therefore he electeth all his creatures?

Theol. I. I denie that to elect is to loue, but to ordaine and appoint to loue. Rom. 9. 13. II. God doth loue all his creatures, yet not all equally, but euery one in their place.

Theoph. Haue you any more to say against it?

Theol. Furthermore, this position doth flatly repugne the most plaine places of holy Scripture. Tit. 2. 14. *Who gaue himselfe for vs, that he might redeeme vs from all iniquity, and purge vs to be a peculiar people vnto himselfe.* Ioh. 10. *I giue my life for my sheepe.*

Theoph. Are not all men the sheepe of Christ?

Theol. Iohn addeth, *And my sheepe heare my voyce, and I know them, and they follow me, & I giue vnto them eternall life, neither shall they perish.* Eph. 5. 23. Christ is *the head of the Church*, and the same is the Sauiour of his bodie. vers. 25. *Christ loued the Church, and gaue himself for it.* Redemption and remission of sinnes, is the inheritance of the Saints, and of such as are made heires of the kingdome of Christ. Colos. 1. 13.

Theoph. Goe yet on, if more can be said against it.

Theol. Againe, looke for whome Christ is an Aduocate, and to them onely is he a Redeemer: for redemption and intercession, which are parts of Christs priest-hood, the one is as generall and large as the other, and are so surely vnited and fastened together, as that one can not be without the other. But Christ is onely an Aduocate of the faithfull. Ioh. 17. in that his solemne prayer, he first prayeth for his owne, namely, his disciples, elected, not onely to the Apostleship, but also to eternall life: and then, vers. 20, he praieth likewise for them that should beleeue in him by their word. Now against these, he opposeth *the world*, for which he praieth not that it may attaine eternall life. And, Rom. 8. *Who shall accuse Gods elect?*

Christ

Christ sitteth at the right hand of the Father, and maketh intercession for vs. Furthermore, the members of Christs Church, are called the *Redeemed of the Lord*, Psal. 87. Therefore this priuiledge is not giuen to all alike.

Theoph. But, say they, this vniuersall reconciliation is not in respect of man, but God himselfe, who both made it for all, & offereth it to all?

Theol. If Christ became once before God a reconciliation for all mens sinnes, yea and also satisfied for them all, it must needes follow that before God all those sinnes must be quite blotted out of his remembrance. For the actuall blotting out of sinnes, doth inseparably depend vpon reconciliation for sinnes: and satisfaction doth inferre by God, and that necessarily, the very reall and generall abolishment of the guilt and punishment of sinne.

Theoph. But (if I forget not) they obiect many things against you heere.

Theol. Propound them in order and I wil answer.

Theoph. 1. Christ tooke vpon him mans nature: therefore he redeemed mans nature generally.

Theol. I. It followeth not, except we would say that Christ redeemed his owne humanity, which can not be any waies possi-

ble. II. Euery woman doth partake the humane nature of euery man, yet is not euery man each womans husband, but hers alone with whome by the couenant in matrimony, he is made one flesh: and in like sort Christ did by his incarnation (ſua ἐνσαρκώσει) take also vpon him mans nature, and that common to all *Adams* progenie, yet is he the husband of his Church alone, by another more peculiar coniunction, namely, the bond of the spirit and of faith. And by it the Church is become flesh of his flesh, and bone of his bone. Eph. 5. 20. And therefore shee alone may iustly claime title to the death of Christ and all his merits.

Theoph. II. Christs Redemption is as generall, as Adams *fall was: and therefore it appertaineth to all* Adams *posterity.*

Theol. Adam was a type of Christ, and Christ a countertype correspondent to *Adam*. *Adam* was the roote of all his successours, or all that should come of him, from the which first *Adam* was sinne, and death deriued; againe, Christ he is also a roote, but of the elect onely, and such as beleeue, to whome, from him, proceede righteousnesse, and life eternal. He can not be said to be the roote of all, and euery singular man, because that all doe not drinke and receiue this his righ-

righteousnesse, and life, neither are they actually by him made righteous. Rom. 12. 17, 19.

Theoph. The benefit of Christs death redounded to all.

Theol. It did, to all that beleeue. For as *Adam* destroied all those that were borne of him: so Christ doth iustifie and saue all those that are borne anew by him, and none other.

Theoph. If that Adams *sinne destroied all, and Christs merite doth not saue all: then is* Adams *sinne more forceable to condemne, then Christs mercy is to saue.*

Theol. We must not esteeme of the mercie of Christ by the number of men which receiue mercy (for so indeede I graunt that as *Adams* fall made all vniust, so the mercy of Christ and his redemption should actually iustifie all) but we must rather measure it by the efficacie and dignitie thereof, then by the number on whom it is bestowed. For it was a more easie thing to destroy all by sinne, then by Grace to saue but one. Man, being but meere man, could destroy all: but to saue euen one, none could doe it, but such an one as was both God and man.

Theoph. III. Many places of Scripture there are which affirme this, that the benefit

of Christs death doth appertaine vnto all. Rom. 11. *God hath shut vp all vnder sinne, that he might haue mercy vpon all.* 1. Tim. 2. 4. *God would haue all men to be saued.* 2. Pet. 3. 9. *God would not haue any to perish, but all come to repentance?*

Theol. I. You must vnderstand *all that beleeue*, as it is Matth. 11. 28. *All are wearie and heauie laden.* Ioh. 3. 6. *All that beleeue.* Gal. 3. 23. *The Scripture hath concluded* all *vnder sinne: that the promise by the faith of Iesus Christ, should be giuen to them which beleeue.* Act. 10. 43. All *which beleeue.* And surely there is as well a generality of them that beleeue, as of the whole world. II. We may vnderstand by (*all*) of all sorts some, not euery singular person of all sorts. So, Reuel. 5. 9. Christ is said to haue redeemed some *out of euery kinred, and tongue, and people, and nation.* And Gal. 3. 28. *There is neither Iew nor Grecian, neither bond nor free, there is neither male nor female, for ye are al one in Christ Iesus.* Mat. 4. Christ is said to haue healed *euery disease*, that is, euery kinde of disease. And Augustine to this purpose hath a fit rule. All *is often vsed for* many, as Rom. 5. 18, 19. Augustine in his Manuel to Laurent. chap. 103. *It is thus said* (saith August.) *God would haue all to be saued, not because there was no man which*

he

he would haue damned, who therefore would not doe miracles amongst them, which would as he saith, haue repented, if he had done miracles, but that by all men we should vnderstand all sorts of men, howsoeuer distinguished, whether Kings, priuate persons, &c. And in his booke, de Corrept. & gratia, chap. 14. *It is said,* he would haue all to be saued, *so as we must vnderstand all such as are predestinate to be saued, because amongst them there are all sorts of men, as he said to the Pharises, You tythe euery hearbe.* III. These two, to be willing to saue man, & that he should come to the sauing knowledge of the truth, are inseparably vnited together. 1. Tim. 2. 4. But the second we see doth not agree to all and euery singular person: therefore the first can not.

Theoph. IV. In many places of Scripture Christ is said to redeeme the world, as 1. Ioh. 2. 2. *He is a propitiation for the sinnes of the whole world.*

Theol. This word *world*, signifieth, I. the frame of heauen and earth. II. All men both good and bad together. III. The companie of vnbeleeuers, and malignant haters of Christ. IV. The Congregation of the Elect, dispersed ouer the face of the whole earth, and to be gathered out of the same. In this fourth signification we must

vnderſtand ſuch places as are aboue mentioned. Abraham is called *the heyre of the world*, Rom. 4. 13. that is, of many nations. Gen. 17. 45.

Theoph. V. God will not the death of a ſinner, but rather that he repent, and liue. Ezech. 18. 23.

Theol. Auguſtine in his 1. booke to Simplicius, 2. queſt. anſwereth this queſtion. *You muſt*, ſaith he, *diſtinguiſh betwixt man, as he is borne man, and man, as he is a ſinner. For God is not delighted with the deſtruction of man, as he is man, but as he is a ſinner: neither will hee ſimply the death of any as he is a ſinner, or as it is the ruine and deſtruction of his creature: but in that, by the deteſtation and reuenge of ſinne with eternall death, his glory is exceedingly aduanced.* God therefore will the death of a ſinner, but as it is a puniſhment, that is, as it is a meanes to declare and ſet out his diuine iuſtice: and therefore it is an vntruth for a man to ſay, that God would haue none condemned. For whereas men are once condemned, it muſt be either with Gods will, or without it: if without it, then the wil of God muſt needs ſuffer violence, the which to affirme, is great impiety: if with his will, God muſt needes change his ſentence before ſet downe, but we muſt not preſume to ſay ſo.

Theoph. VI. God is the Father of al. Mal. 2. 10.

Theol.

Theol. This place is meant of God Church, out of which, all men, ſtanding in that corrupt eſtate by Adam, are the children of wrath, and of the diuell. Epheſ. 2. 2. Ioh. 8. 44.

Theoph. VII. If God did elect ſome, and reiect others, he muſt needes be (προσωποληπτης) a reſpecter of perſons.

Theol. I. One is ſaid then to accept, or haue reſpect of perſons, when as he by ſome circumſtances inherent in the perſon, is mooued to doe this or that: Now, as for God, hee did vpon his meere pleaſure elect ſome, and reiect others eternally, not mooued or vrged thereunto by any thing whatſoeuer, out of himſelfe. II. He is debter to none, but may by good right doe with his creatures what ſeemeth good vnto him in his owne eyes. III. It is one thing with God to accept of perſons, and another to make choice of men. This if we ſhould not graunt, it would follow that God muſt bee deemed blame-worthy, becauſe hee made not all his creatures moſt glorious Angels.

Theoph. VIII. *If God decreed to reiect certaine men, then did he hate his creature.*

Theol. God decreede to reiect his creature and workemanſhip, not becauſe hee hated it, but becauſe he appointed it to hatred.

And

And it is one thing to hate, and another to appoint to hatred. And indeede God doth not actually hate any thing, but for sinne. That saying of August. to Simplicius is fit for this purpose, *When God maketh the wicked, whome hee doth not iustifie, vessels of wrath, he doth it not to hate that which hee made: for in that hee made them vessels, they haue their vse, namely that by their paine to which they were ordained, the vessels of honor might reap profit. God therfore doth not hate them in that they are men, or vessels, neither any thing that he made in them by creation, or ordination. For God hateth nothing which he hath made. But in as much as he made them vessels of destruction, he did it to instruct others. As for their impietie, which hee neuer made, that he hateth vtterly. As therefore a iudge hateth theft in a man, but he doth not hate his punishment that hee is sent to worke in the minds. For the thiefe doth the first, the iudge the latter: so God, whereas of the companie of them which perish, he maketh vessels of perdition, hee doth not therefore hate that which hee doth, that is, the condemnation of those which perish in their due punishment for sinne.*

Theoph. IX. *The reprobates are saide in many places of Scripture to bee redeemed by Christ, as* 2. Pet. 2. 1.

Theol. First, we must not vnderstand such places

places meant of all reprobates, but of such as are for a time in the Church. II. They are said to be redeemed, iustified, and sanctified, both in their owne iudgements, and the Churches also, in as much as they make an externall profession of the faith. But this is a iudgement of charitie, not of certentie.

Theoph. X. *God might be thought cruell, if that hee had ordained the greatest part of the world to destruction.*

Theol. God could well enough haue decreed, that euen all men should vtterly haue beene reiected, and yet hee should haue bin neuer a whit either cruell or vniust. Marke my reasons. I. He adiudged all and euery one of those foule and wicked spirits which fell from him, to eternall torments. II. He decreede also, as is apparent by the euent, that men should liue by the slaughter of beasts; and yet God is not therefore cruell against them: and surely God is no more bounden vnto man, then vnto the very bruit beasts.

Theoph. But God appointed all to bee saued, with this caueat and condition, If they beleeue.

Theol. This is absurd to affirme: for, I. by this meanes the decree of God should depend vpon the will of man, when as contrarily Gods decree doth limit and order all inferiour

inferiour causes. II. It quite taketh away the certentie of Gods decree, because a conditionall proposition, doth set downe nothing as beeing, or, it doth not certenly affirme any thing.

Theoph. XI. *If the merit of Christ did not extend it selfe as farre as the fall of Adam, then is not the head of the serpent broken, nor Sathans kingdome abolished by Christ?*

Theol. This bruising of the serpents head, is seene in them onely which are at enimitie with the serpent, namely, in such as truely beleeue. Genesis 3. 15. compared with Romanes, 16. 20.

Theoph. What more haue you to say of this point?

Theol. To conclude, that is not true which they say, namely, that this opinion of an vniuersall and effectual redemption of euery singular man, is a notable remedie to comfort afflicted consciences. For I appeale to the iudgement of all men, whether there is in this manner of consolation, any great comfort to the conscience afflicted.

Christ died for all men:
Thou art a man,
Therefore Christ died for thee.

Theoph. Which is the second errour?

Theol. God did fore-know the fall of Adam,

but

but he did not by his eternall decree fore-ordaine the same: and therefore that his fall was without the agent permission of God.

Theoph. Is not this true?

Theol. It is false. For, I. there is not the least thing in nature, but it commeth to passe by the decree, and will of God. Matth. 10.30. Wherefore such as affirme, that God did onely fore-know this, or that, they doe either quite ouer-turne the prouidence of God, or at the least imagine that it is a very idle prouidence. II. The fact of Herod and Pilate in deliuering Christ against their own consciences, to bee crucified, may seeme to bee as heinous, as was Adams fall, and yet they are saide to haue done that, which *the hand of the Lord had fore-ordained to bee done.* Act. 4.24. Againe, the fall of Adam was two maner of waies by Gods actiue, or rather operatiue permission. I In as much as the fall was an action: for in God alone we liue, we mooue, and haue our beeing. II. In as much as that his fall was but a bare triall of his loyaltie to God, wherby God would trie both the power, and will of his creature.

Theoph. Which is the third errour?

Theol. God by reason that he did fore-see the disobedience of some, or, that they would contemne the Gospell, did decree their destruction, and condemnation.

Theoph.

Theoph. May not we also be of this opinion?

Theol. Wee vtterly denie, that the foreseeing of the contempt of Grace in any, was the first and principall cause of the decree of reprobation. My reasons are, I. Paul, Rom. 1. doth deriue the common condemnation of the Gentiles from hence, namely, that they *withheld the truth in vnrighteousnes*, that is, because they did wittingly extinguish that light of nature, by their wicked doings, which they had of the knowledge of God, and would not obey their consciences inwardly checking them for the same. II. If that faith fore-seene, be not the cause of the decree of Election, it can not bee that the want of faith fore-seene, should be the cause of the decree of reprobation; but rather as faith doth in order of causes follow after election, so must incredulitie, reprobation. For there is the like reason or proportion of contraries. III. Many infants depart this life, both being out of the true Church, and before they haue any vse of reason: and againe many there are, which albeit they liue long, yet beeing either idiots and fooles, or born deaf, they cannot come to the true vse of reason: in all which, it is not credible that there should bee suspected any contempt of the Gospell which they could not learne.

IV.

IV. Eſau was hated of God for none other cauſe, but for that it ſo pleaſed him. Rom. 9 18. V. If this opinion ſhould be true, then would it follow that men ſhould bee condemned for nothing elſe but incredulitie: the which is not ſo. Ioh. 3. 36. Chriſt ſpeaking of vnbeliefe, ſaith not that for it the wrath of God came vpon man, but *remaineth vpon him.* And why ſhould we daily aske pardon for our ſinnes, if nothing but incredulitie or vnbeliefe condemned vs? nay, although that there were neuer any contempt of the Goſpell, yet that corruption of originall ſinne, were ſufficient enough to condemne men. VI. Alſo that admiration which Paul hath. Rom. 9. 20. *O man! who art thou which diſputeſt with God?* doth plainely ſhew, that the cauſe of the decree of God in reiecting ſome, is vnſearchable: and that it doth not at all depend vpon any fore ſeene contumacie towards the grace of God offered in the Goſpell. For if it were otherwiſe, wee might eaſily giue a reaſon of Gods decree. Auguſt. epiſt. 105. ſaith very well. *Who* (ſaith he) *created the reprobates, but God? and why, but becauſe it pleaſeth him? but why pleaſed it him? O man! who art thou that diſputeſt with God?*

Theoph. But I thinke that ſome diuines think this an hard ſaying? *Theol.*

Theol. True it is, some thinke so, & therefore they goe about to mitigate it in this sort. *The matter, say they, or obiect of predestination, is a reasonable creature, and that not simply or absolutely considered, but partly as it fell, partly as of it selfe it was subiect to fall: & thereupon God pre-ordaining men from everlasting, considered them, not simply as he was to make them men, but as they were such men as might fall into sinne, and againe be redeemed by Christ, and after called to the light of the Gospell. The efficient or first motiue cause, was not any fore-knowne cause either this or that, but the meere will of God. For he disposeth all things not of, and by his fore-knowledge, but rather according to the same.*

Theoph. What thinke you of these things?

Theol. Surely albeit they may seeme to bee subtile deuises, yet are they not altogether true.

Theoph. Why so?

Theol. For these reasons: I. The potter when he purposeth to make some vessel, doth not consider the clay, and regard in it some inherent qualitie, to make such a vessell, but hee maketh it of such and such a forme, to this or that vse, euen of his alone free-will and pleasure. II. Rom. 9. 21. *Hath not the potter power to make of the same lump one vessell to honour, and another to dishonour?* In which

which place we may not vnderſtand by the name *lumpe*, all mankinde corrupted, and fallen, and ſo to be redeemed in Chriſt: for then Paul would not haue ſaid that God made veſſels of wrath, but rather that he did forſake them after they were made. III. This ſeemeth prepoſterous, that God did firſt fore-know mankinde, created, fallen, and redeemed in Chriſt: and that afterward he ordained them ſo fore-knowne, to life or to death. For the ende is the firſt thing in the intention of the agent: neither will a moſt skilful work-man firſt prepare meanes by which he may be helped to doe a thing, before he hath ſet downe in his minde al the endes, both ſuch as are moſt neere, & them that are very farre off. Now wee know this, that mans creation, and his fall in Adam, are but meanes to execute Gods predeſtination, and therefore are ſubordinate vnto it: but the ende of Gods decree is the manifeſtation of his glory in ſauing ſome, and condemning others. Therefore wee may not once imagine that God did firſt conſult of the meanes whereby he determined to execute his decree, before he deliberated of the election, and reprobation of man.

Theoph. Which is the fourth errour?

Theol. Gods calling to the knowledge of

the Gospell is vniuersall, yea of all men and euery singular person, without exception.

Theoph. Let me heare your resolutiō in this point.

Theol. This is a very vnreasonable position. Note my reasons. I. God would not haue all men called, Matth. 20. 16. *Many are called, but fewe are chosen.* Hee saith not that *all*, but *many* are called. Christ in his disciples first ambassage, charged them that they should not preach to the Gentiles of his comming: and to the Cananitish woman he saith, *It is not lawfull to giue that which is holy vnto dogges.* Matth. 13. 11. *It is not giuen to euery one to know the mysteries of the kingdome of God.* Roman. 16. 25. *The mysterie of the Gospell* (whether it be meant of Christ, or the calling of the Gentiles) *was kept secret from the beginning of the world.* II. There bee many millions of men, which haue not so much as heard of Christ. Act. 14. 16. *God in times past suffered all the Gentiles to walk in their owne waies.* III. The greatest part of the world hath euer beene out of the Couenant. Eph. 2. 12. *Ye were, I say, at that time without Christ, and were aliants from the common-wealth of Israel, & strangers from the couenants of promise, & had no hope, & were without God in the world: but now ye are no more strangers and forreiners, but citizens with the Saints.*

Theoph.

Theoph. But they are ſaid to (ἀπηλλοτριωμένοι) *not ſimply* alienated, *but* abalienated *from god: know how could they bee alienated, except either they or their predeceſſours had beene in the couenant?*

Theol. The Gentiles are not ſaid to bee *abalienated* from the couenant, but from the common-wealth of Iſrael: becauſe that God had then by certaine lawes, rites, and ceremonies vtterly ſeuered, & diſtinguiſhed the people of the Iewes frō al other nations.

Theoph. But this generall calling is not to bee vnderſtood ſimply of the miniſtry of the word, but of the wil of God, deliuered preſently after the fall in his vnwritten word, but afterward in his written word: and this all men ought to know, although many, through their owne default, know it not.

Theol. But the Scriptures were committed to the cuſtodie of the Church of God, and euery one was not credited with them. Rom. 3.2. *Vnto the Iewes were of credite committed the Oracles of God.* 1. Tim. 3.15. *The Church is the pillar & ground of truth.* Pſ. 147. 19. *He ſhewed his words vnto Iacob, and his ſtatutes and laws to the houſe of Iſrael.* 20. *He hath not dealt ſo with euery nation: therefore they haue not knowne his lawes.* Pſal. 76.1. *The Lord is famous in Iudea, and in Iſrael is his Name great.*

Theoph. The Couenant of Grace was made

with Adam and Eve, and in them all mankinde was receiued both into the Church, and couenant, and also called to the knowledge of God.

Theol. I. This reason wanteth euen common reason and sense, to say that God giuing his promise in the daies of Adam & Noah, did in them call all mankinde that should come after. II. Adam before his fall, did indeede receiue the grace both for himselfe, and for others also: and in the fall, hee lost it both for himselfe, and for all others: but after the fall, he receiued the promise for himselfe alone, & not for the whole world, otherwise the first Adam should not only haue bin a liuing creature, but a quickning spirit, the which is proper to the second Adam, 1. Cor. 15. 45.

Theoph. But to conclude, what if wee should graunt this to be a true doctrine?

Theol. If we should graunt this doctrine to be true, then must we needs allow of these absurdities in diuinitie, which follow. I. That God would haue all, and each singular man to bee saued: and withall hee would haue some ordained to hatred, and perdition: or, That in regard of God, all men are elected, and redeemed, but in regard of the euent, many perish. II. The guilt of Adams sinne must not bee imputed to any one of his

his poſteritie, becauſe that God, hauing mercie of all generally in Chriſt, did take in to the couenant of reconciliation all mankinde. Now if but the guiltineſſe of Adams fall be taken away, the puniſhment forthwith ceaſeth to bee a puniſhment, and corruption it ſelfe is by little and little aboliſhed in all men.

CHAP. LV.

Of the ſtate and condition of the Reprobates when they are dead.

Theoph. You ſaid in the 53. chapter, that the execution of the damnation of Reprobates beginneth in death, and is finiſhed in the laſt iudgement: what is the death of the Reprobates?

Theol. The death of the Reprobate, is a ſeparation of the body and the ſoule: of the body, that for a time it may lye dead in the earth: of the ſoule, that it may feele the torments of hell, euen vntil the time of the laſt iudgement: at which time the whole man ſhal be caſt into the moſt terrible and fearefull fire of hell. 1. Pet. 3. 19. *By the which hee alſo went, and preached vnto the ſpirits that are in priſon.* Luk. 8. 2. Pet. 2. 4 *For if God ſpared not the Angels that ſinned, but caſt them downe*

into hell, and deliuered them into chaines of darkneſſe to be kept vnto damnation, &c.

Theoph. How die they many times?

Theol. The reprobates when they die, do become without ſenſe and aſtoniſhed, like vnto a ſtone: or elſe they are ouerwhelmed with a terrible horrour of conſcience, and deſpairing of their ſaluation, as it were, with a gulfe of the ſea ouerturning them. 1. Sam. 25. 37. *Then in the morning when the wine was gone out of Nabal, his wife told him thoſe words, and his heart died within him, and hee was like a ſtone.* 38. *And about ten daies after the Lord ſmote Nabal that hee died.* Matth. 27. 5. *And when hee had caſt downe the ſiluer pieces in the temple, he departed, and went and hanged himſelfe.*

CHAP. LVI.

Of the condemnation of the Reprobates at the laſt iudgement.

Theoph. Now teach me how the damnation of Reprobates is finiſhed at the laſt iudgement?

Theol. In the laſt iudgement, at the ſound of the trumpet, the liuing beeing ſtricken with horrour and feare, ſhall be changed in a moment, the dead ſhall riſe againe to condemnation: both the liuing & the dead ſhall then

then haue immortall bodies, but without glorie: and they ſtanding vpon the earth at the left hand of Chriſt the Iudge, ſhall heare the ſentence of condemnation: *Depart from me ye curſed into euerlaſting fire, which is prepared for the diuell and his angels.* Ioh. 5.29. *And they ſhall come forth that haue done good, vnto the reſurrection of life: but they that haue done euil, vnto the reſurrection of condemnation.* Mat. 25.41. 1. Theſſ. 4.16. *For the Lord himſelfe ſhall deſcend from heauen with a ſhout, and with the voice of the Archangel, and with the trumpet of God, and the dead in Chriſt ſhall riſe firſt.* 17. *Then ſhall we, which liue and remaine, be caught vp with them alſo in the clouds, to meet the Lord in the ayre, and ſo ſhall we be euer with the Lord.*

CHAP. LVII.

Of the eſtate of the Reprobates in hell.

Theoph. After that the ſentence of condemnation is pronounced, what followeth?

Theol. Euerlaſting death.

Theoph. What muſt be the eſtate of the Reprobate in this euerlaſting death?

Theol. I. The Reprobates are ſeparated from the preſence and glorie of God.

II. They are punished with eternall confusion, and most bitter reproches: because al their secret wickednesses and sinnes are reuealed. 2. Thess. 1. 9. *Which shalbe punished with euerlasting perdition from the presence of the Lord, and from the glorie of his power.* Math. 5. 8. *Blessed are the pure in heart, for they shall see God.* 1. Ioh. 2. 28. *And now little children, abide in him, that when he shall appeare, we may be bolde, and not be ashamed before him at his comming.*

III. They haue fellowship with the diuell and his angels, Mat. 25. 41.

IV. They are wholly in body and soule, tormented with an incredible horrour, and exceeding great anguish, through the sense and feeling of Gods wrath, powred out vpon them for euer. Esa. 66. 24. *And they shall go forth, and looke vpon the carkaises of men, that haue transgressed against me: for their worme shall not die, neither shall their fire be quenched: and they shall be an abhorring vntoall flesh.*

Theoph. What names are giuen to this estate?

Theol. Hereupon is the punishment of those, that are condemned, called Hell fire, a worme, weeping, and gnashing of teeth, vtter darkenesse, &c. Reuelat. 21. 8. *But the fearefull, and vnbeleeuing and abominable, and murtherers, and whore-mongers, and sorcerers,*

and

and Idolaters, and all lyars, shall haue their part in the lake which burneth with fire and brimstone, which is the second death. Matth. 13.42. *And shall cast them into a furnace of fire, there shal be weeping & gnashing of teeth.* Esa. 66.24.

Theoph. It seemes to me that you are now come to the full execution of Gods decree of reprobation, what may by this manifestly appeare?

Theol. The great iustice of God in punishing sinne: from whence also commeth Gods glorie, which he propoundeth to himselfe, as the last and chiefest end in all these things. Therefore let euery Christian propound the same end vnto himselfe. Rom. 9.14. *What shall we say then? is there vnrighteousnesse with God? God forbid.* 15. *For he said to Moses, I will haue mercy on him to whom I will shew mercie: and will haue compassion on him on whome I will haue compassion.* 16. *So then, it is not in him that willeth, nor in him that runneth, but in God that sheweth mercie.* 17. *For the Scripture saith vnto Pharaoh, For this same purpose haue I stirred thee vp, that I might soew my power in thee, and that my name might be declared throughout all the earth.* 1. Cor. 10.31. *Whether therefore, ye eate or drinke, or whatsoeuer ye doe, doe all to the glory of God.*

CHAP.

CHAP. LVIII.

Of the Application of Predestination.

Theoph. As you haue spoken of predestination, so I pray you teach me how it must be applied rightly to the persons of men, for me thinkes this also is necessarie.

Theol. This application hath two parts?

Theoph. Which is the first?

Theol. The first is, the iudgement of particular predestination, and the second is the vse of it.

Theophil. Giue me some rules by meanes of which the iudgement and discerning of a mans owne predestination is to be performed.

Theol. I. The Elect alone, and all they that are elect, not onely may be, but also in Gods good time, are sure of election in Christ to eternall life. 1.Cor.2,12. 2.Cor. 13.5.

II. They haue not this knowledge from the first causes of Election, but rather from the last effects thereof: and they are especially two: The testimony of Gods spirite, and the workes of Sanctification. 2. Pet. 1. 10. Rom. 8. 16.

Theoph. Say some doubt of this testimonie.

Theol.

Theol. III. If any doubt of this testimonie, it will appeare vnto them, whether it come from the Spirite of God, or their owne carnall presumption: First, by a full perswasion which they shall haue; for the holy Ghost will not barely say it, but perswadeth such, that they are the children of God, the which the flesh can not in any wise doe. Secondly, by the manner of perswasion: for the holy Ghost draweth not reasons from the workes, or worthinesse of man, but from Gods fauour and loue: and this kinde of perswasion is farre different from that, which Satan vseth. Thirdly, by the effects of that testimony. For if the perswasion arise from presumption, it is a dead perswasion: but contrarily, it is most liuely and stirring, if it come from the holy Ghost. For such as are perswaded that they are elected, and adopted children of God, they wil loue God, they will trust in him, and they will call vpon him with their whole heart.

Theoph. Say, that this testimony be not so powerfull.

Theol. IV. If the testimony of Gods Spirit, be not so powerfull in the elect, then may they iudge of their election, by that other effect of the holy Ghost: namely, Sanctification: like as we vse to iudge by heate that

that there is fire, when we cannot see the flame it selfe.

Theoph. Which are the principall effects of sanctification?

Theol. V. And of all the effects of sanctification, these are most notable. I. To feele our wants, & in the bitternes of heart, to bewaile the offence to God in euery sin. II. To striue against the flesh, that is, to resist, and hate the vngodly motions thereof, and with griefe to thinke them burthenous and troublesome. III. To desire earnestly and vehemently the grace of God, and merit of Christ to obtaine eternall life. IV. When it is obtained, to account it a most precious iewell. Phil. 3. 8. V. To loue the minister of Gods word, in that he is a minister, and a Christian, in that he is a Christian: and for that cause, if neede require, to be ready to spend our blood with them. Math. 10. 42. 1. Ioh. 3. 16. VI. To call vpon God earnestly, and with teares. VII. To desire and loue Christs comming, and the day of iudgement, that an end may be made of the daies of sinne. VIII. To flie all occasions of sinne, and seriously to endeauour to come to newnes of life. IX. To perseuere in these things to the last gaspe of life. Luther hath a good sentence for this purpose, *He that will serue*

serue God, must, saith he, beleeue that which can not be seene, hope for that which is deferred, and loue God, when he sheweth himselfe an enemie, and thus remaine to the end.

Theoph. It may be all these effects may be very feeble in the godly, what must they then doe?

Theol. VI. Now, if so be all the effects of the spirit are very feeble in the godly, they must know this, that God trieth them, yet so, as they must not therewith be dismaied, because it is most sure, that if they haue faith, but as much as a graine of mustard seede, & be as weake as a young infant is, it is sufficient to ingraffe them into Christ, and therefore they must not doubt of their election, because they see their faith feeble, and the effects of the holy Ghost faint within them.

Theoph. What if a man feele not these effects?

Theol. VII. Neither must he, that as yet hath not felt in his heart any of these effects, presently conclude, that he is a reprobate: but let him rather vse the word of God, & the Sacraments, that hee may haue an inward sense of the power of Christ, drawing him vnto him, and an assurance of his redemption by Christs death & passion.

Theoph. May a man iudge of his owne or others reprobation?

Theol. VIII. No man may peremptorily set

ſet downe, that himſelfe, or any other is a reprobate. For God doth oftentimes preferre thoſe, which did ſeeme to be moſt of all eſtranged from his fauour, to be in his kingdome aboue thoſe, who in mans iudgement were the children of the kingdome. Hence is it, that Chriſt ſaith: *The Publicanes and harlots goe before you:* and, *many an one is called at the eleuenth houre*, as appeareth by that notable example of the thiefe vpon the croſſe.

Theop. *Is there any vſe to be made of this doctrine?*

Theol. The vſes, which may be made of this doctrine of predeſtination, are very many.

Theoph. *What may we learne for our inſtruction?*

Theol. *I.* That there is neither any iuſtification by workes, nor any workes of ours that are meritorious. For election is by the free grace of God: and therefore in like ſort is iuſtification. For, as I ſaid before, the cauſe of the cauſe, is the cauſe of the thing cauſed. And for this reaſon, in the worke of ſaluation, grace doth wholly challenge all to it ſelf. Rom. chap. 11. verſ. 5. *At this time there is a remnant through the election of grace.* 2. Tim. 1. 9. *Who hath ſaued vs, and called vs with an holy*

holy calling, not according to our workes, but according to his owne purpoſe and grace, which was giuen to vs, through Chriſt Ieſus before the world was. Phil. 1. 29. *Vnto you it is giuen for Chriſt, that not onely ye ſhould beleeue in him, but alſo ſuffer for his ſake.* Rom. 3. 24. *We are iuſtified freely by grace.* Tit. 3. 5. *Not by the workes of righteouſneſſe, which we had done, but according to his mercie he ſaued vs.* Ezech. 36. 27. *I will cauſe you to walke in my ſtatutes.* Rom. 6. 23. *The gift of God is eternall life.*

II. That Aſtrologie, teaching, by the caſting of Natiuities, what men will be, is ridiculous, and impious: becauſe it determineth, that ſuch ſhall be very like in life, and conuerſation, whome God in his predeſtination hath made vnlike. Iaakob and Eſau, borne of the ſame parents, and almoſt in the ſame moment of time, (for Iaakob held Eſau by the heele, as he was borne) were of moſt vnlike diſpoſitions, and had diuers euents. The like may we ſee in all twinnes, and others, which are borne at the ſame time.

III. That God is moſt Wiſe, Omnipotent, Iuſt, and mercifull. *O the wonderfull riches, both of the wiſedome and knowledge of God! how vnſearchable are his iudgements, and his waies paſt finding out!* Eph. 1. 5. *Who hath predeſtinate vs, to be adopted through Ieſus Chriſt*

vnto

vnto himselfe, according to the good pleasure of his will.

Theoph. What are we, being the seruants of Christ, heere to be admonished of?

Theol. I. To fight against all doubting and diffidence of our saluation, because it neither dependeth vpon workes, nor faith, but vpon Gods decree which is immutable. Matth. 24. 24. Luk. 10. 20. *Reioyce that your names are written in the booke of life.* Rom. 8. 33. *Who shall lay any thing to the charge of Gods chosen? it is God that iustifieth, who shall condemne?* 2. Tim. 2. 19. This teacheth, that the anker of hope must be fixed in the truth, & stability of the immutable good pleasure of God; so that albeit our faith be so tossed, as that it is in danger of shipwracke, neuertheless it must neuer sinke to the bottome, but euen in the middes of danger, take hold vpon repentance, as on a board; and so recouer it selfe.

II. To humble our soules vnder the mighty hand of God: for we are as clay in the hand of the potter. Rom 9. 21. *They through infidelity are broken off, but thou standest through faith. Be not high minded, but feare.*

III. To giue all glorie to God. 2. Thess. 2. 13. *We ought to giue thankes alway to God for you brethren, beloued of the Lord, because that God*

God hath from the beginning chosen you to Salvation.

IV. To beare crosses patiently. Rom. 8. 29. *Those which hee knew before, hee hath also predestinate, to bee made like to the image of his Sonne.* This likenesse to Christ is in bearing afflictions. Phil. 3. 10. *That I may knowe him, and the vertue of his resurrection, and the fellowship of his afflictions, to bee made conformable to his death.*

V. To doe good workes. Eph. 2. 10. *Wee are his workemanship created in Christ Iesus to good workes, which God hath ordained, that wee should walke in them.*

Thus much concerning Theologie.

AN EXCELLENT Treatiſe of comforting ſuch, as are troubled about their Predeſtination.

Taken out of the ſecond anſwer of M. Beza, to D. Andreas, in the acte of their Colloquie at Mompelgart, &c.

Nleſſe (ſaith Doctor Andreas) *regeneration bee alwaies vnited to Baptiſme, and remaineth in ſuch as are baptized, how ſhould the troubled conſciences of thoſe bee eaſed and comforted, who becauſe they feele not in themſelues any good motions of Gods holy Spirit, finde none other refuge, but the Word and Sacraments, eſpecially the Sacrament of Baptiſme? Now this remedie would be of ſmall force, except it bee oppoſed againſt thoſe imaginations, which the diuel caſteth into a troubled heart, yea, except it taught ſuch,*

that God is greater thē our hart, who in baptisme hath not only offered vs the adoption of sonnes, but hath indeede bestowed the same vpon vs: as it is said by Christ. He that beleeueth, and is baptized, shalbe saued. *And by Paul,* Ye which are baptized, haue put on Christ. *Dauid beeing armed with the like comfort from his circumcision, feared not to ioine battel with that great giant Goliah: and if this were not so, it must needes follow, that Baptisme were nothing else but an idle ceremonie, and also the persons of the Trinity would be thought lyars. Wherefore those afflicted men, when Sathan assaulteth them, must resist him with these words: Depart from me Sathan, thou hast neither part nor portion in the inheritance of my soule, because I am baptized in the Name of the holy Trinitie, and so am truly made the sonne of God by adoption.* And are these the strong weapons, which so many times, and in so many words, haue beene obiected against me by D. Andreas? and whereby hee hath gotten the victorie? But because this his reason is somewhat intricate, I will explaine it after this sort. First, for the place of Scripture which he alleadgeth, namely, that *God is greater then our hearts.* It is so far from comforting an afflicted conscience, that it will rather driue him to despaire. Neither doth Ioh. 1. epist. 3. 20. make mention of it,

to

to eaſe ſuch as are in deſpaire, ſhewing vnto them by that ſentence, the greatneſſe of Gods mercies; but rather that hee might thereby, euen bruiſe in pieces the hearts of proud perſons, when they conſider the greatneſſe of Gods maieſtie. And for the other place, when as a man doubteth of his ſaluation, & feeleth no teſtimonies of faith in himſelfe, (for ſuch an one we here ſpeake of) what comfort, thinke you, can he haue in theſe words. *Hee that beleeueth, and is baptized, ſhall be ſaued*? For he would rather reaſon contrarily, thus: I indeede am baptized, yet for all that I beleeue not, and therefore my baptiſme is not auaileable, I muſt needs bee condemned. For the ſaying of Auguſtine in his treatiſe vpon Ioh. 6. is very true, who ſpeaking of Simon Magus, ſaith, *What good did it to him to be baptized? brag not therfore*, ſaith he, *that thou art baptized, as though that were ſufficient for thee, to inherite the kingdome of heauen.* As for the place of Paul, *Gal.* 3. I ſhewed plainly before, how D. Andreas did violently wreſt it to his purpoſe.

Neither are his reaſons, taken from the abſurditie that would follow, of more force then the former, albeit hee maketh them eſpeciall pillars to vnderproppe the truth of his cauſe. For, I pray you, is God of leſſe

truth, becauſe his truth is neglected, and derided of them that contemne it? Is the ceremonie of Baptiſme therefore in vaine, becauſe ſome refuſe the grace offered in Baptiſme: others (if wee may beleeue D. Andreas) reiect that grace when they haue receiued it? What? Is not the Goſpell therefore the power of God to ſaluation, becauſe it is to ſuch as beleeue not, the ſauour of death to eternall death? May not the Supper of the Lord, be a pledge of Gods couenant, becauſe ſo many abuſe theſe holy ſignes, or, (as D. Andr. is of opinion) the very body & blood of our Sauior Chriſt? And, that I may reaſon from that, which is true in the experience of euery child, can the Sun be ſaid to be without light, becauſe they that are blind, & aſleepe, haue no benefit by the light thereof, neither ſuch as ſhutte their eyes ſo cloſe, that they will not enioy the comfort of the light? But amongſt all, this one is moſt childiſh, that D. Andreas wil make this his principall argument, namely, that in vaine did men, thus tempted, flie at all vnto Baptiſme, vnleſſe wee conclude with him, that all ſuch as are baptized, are in baptiſme adopted the ſonnes of God. For firſt, if this were a good conſequent from baptiſme: it were in vaine, for ſuch an afflicted conſcience, to gather vnto himſelf a teſtimony from the word of

God, & the other Sacrament of the Lords Supper, vnles we make all those to be in like sort regenerate, and adopted, vnto whome the word of God is preached, and the Lords Supper administred: either of which, for D. Andreas to affirme, is a bolde vntruth.

But to omit this, what if wee graunt this which D. Andreas requireth concerning baptisme? may not for all that, any that is so tempted, by Satans pollicie, refell this great comforter, by his owne argument? after this sort: I will graunt D. Andreas your question: suppose I haue bin baptized, and adopted the sonne of God: yet seeing you teach, that the grace of God is not so sure but that I may fall from the same, as indeed I feele that I haue grieuously fallen, what do ye now else but lift me vp with one hand to heauen, and with the other cast me downe into hell? What meane you therefore to teach me those things which are so far from easing me, as that contrarily, they doe more and more lay out vnto me mine abominable and vngratefull heart: See now what sure consolation, consciences, grieuously afflicted may reape by this doctrine of their comforter D. Andreas.

Now if any bee desirous to knowe what spirituall comfort is most meete to bee mi-

niſtred vnto conſciences ſo troubled, I wil ſhew them that which is grounded vpon a ſure foundation, & which I my ſelfe haue often found to be true in mine owne experience: the which alſo I purpoſe to handle more largely, for the benefit of the Chriſtian reader. Firſt therefore we teach, contrarily to that which D. Andreas doth moſt falſly obiect againſt vs, that the eternall decree, or, as Paul ſpeaketh, the purpoſe of God, muſt not be ſought in the bottomleſſe counſell of God, but rather in the manifeſtation of it, namely, in his vocation, by the Word and Sacraments. This I ſpeake of ſuch as are of yeares of diſcretion, as they muſt needes be, whome we ſeeke to comfort in this place.

Now becauſe that externall vocation, is not proper onely to the elect *(for many are called, but fewe are choſen)* but ſuch a vocation as is effectual, that is, whereby the vnderſtanding is not onely enlightened with the ſauing knowledge of God, but in the wil alſo there is created a true, though not a perfect hatred of ſinne, from whence ariſeth an abhorring of ſinne, and loue of that which is good, or rather a deſire to will, and doe that which is right; Therefore when we ſee one thus dangerouſly tẽpted, we applie vnto his afflicted conſcience, that true Nepenthes,

and comfortable and reſtoratiue medicine, which is taken from Gods effectuall vocation, as it were out of an Apothecaries boxe.

If therefore I haue to doe with ſuch an one, who either was neuer called by the preaching of the Goſpell, or if he were called, yet ſeemeth both to himſelfe & others, neuer to haue regarded him that called: and hence concludeth that he is not in the number of them, whome God hath purpoſed to take pitie vpon: I forthwith tell him, that Satan plaieth the Sophiſter, in teaching him thus to conclude: for this his reaſon is as vntrue, as if a man looking at midnight, and ſeeing that the ſunne is not then riſen, ſhould therefore affirme that it would neuer riſe. And this is that which when I obiected to D. Andreas, pa. 3. 482. he very boldly corrupting my meaning, printed this as mine aſſertion, *Say vnto a man that is afflicted, the ſunne is riſen, although as yet it be not riſen.* But I teach not lies, howſoeuer this deprauation of my words came from D. Andr. printers, or himſelfe. And wheras D. Andr. excepted, that this cõſolation were to no purpoſe, becauſe he that was afflicted might doubt whether this ſun would euer riſe, or not: I anſwered to him, that which the Printers haue quite left out, & which I will now therefore more fully re-

repeate. I was woont therefore to tell the partie thus troubled, after he had forsaken his false and diuelish position: that although an externall vocation were not of force ynough to appease an afflicted conscience, yet it was of sufficient force and efficacie against the diuell. For I tel him that they which neuer had externall nor internall calling, they (if we regard an ordinary calling) must needes perish: but whosoeuer is once called, he hath set, as it were, his foote in the first entry into the kingdome of heauen: and, vnlesse it be by his owne default, he shall come afterwards into the courts of God, and so by degrees into his Maiesties pallace. And for the confirmation of this, I vse diuers waies. For why, say I, doubtest thou of his good will towards thee, who in mercy hath set me a minister to cal thee vnto him? thou hast no cause, vnlesse thou alledge the number of thy sins. If this be all, why, oppose the infinite greatnes of Gods mercy against thy sinnes, who hath sent me to bring thee vnto him. The Lord vouchsafeth to bring thee into the way of the elect, why art thou a stũbling blocke vnto thy selfe? & refusest to follow him? If thou feelest not as yet inwardly thy self to be stirred forward, pray that thou maist be. Know this for a most sure truth, that this desire in thee is a pledge of Gods

fatherly good will towards thee. He neither can, nor wil be wãting to this which he hath ſtirred vp in thee. After theſe exhortations, I ſhew him, how ſome are called at the eleuenth houre, how the Gentiles after many 1000. yeres were called to be Gods people, how the thiefe was ſaued vpon the croſſe: theſe and other remedies I vſed, whereof, I neuer remember, that it repented me.

But if I deale with ſuch as haue before obeied the Lords calling, & either by reaſon of ſome grieuous ſin into which they haue fallen, or becauſe they haue abſented themſelues from the Church of God, or in that they, refuſing publike and priuate admonitions, haue bin offenſiue to the Church, or, which in mine experiẽce, hath befallen many very good & godly perſons, whileſt they ſatisfie not themſelues, they are ſo altogether buſily conuerſant in reprehending and iudging themſelues, that they for a while forget the mercy of God: with theſe, to omit ſuch as for ſome natural infirmities, are, if they procure not ſpeedy helpe of ſome expert Miniſter, moſt daungerouſly tempted, with theſe, I ſay, I vſe this order.

Firſt, I deſire that they intimate vnto me, that which eſpecially grieueth them, & as I vnderſtand both the thing, & meaſure ther-

of

of by them: I take especiall care of this, that they beeing alrea dy ouermuch cast downe, that I then, by the seuere denunciation of the Law, doe not quite ouerturne them: yet so, as that I doe not altogether withdraw them either from condemning their former sins, or the meditation of Gods iudgement: And so, as much as I can, I temper the words of cōsolatiō, as that I nothing cloake Gods anger against them for their sinnes.

After I haue thus prepared them, I then demand, whether they haue bin euer in this case, or no? Nay, (say they, for the most part) the time was, whē I was in great ioy & peace of conscience I serued the Lord, then was I an happie person, full of faith, full of hope: But now wretch that I am, I haue lost my first loue, and there is nothing vexeth me more, then to remember those times past. But, say I, whether consideration is more grieuous vnto thee, the apprehension of Gods iudgements, or the dislike of thy selfe, that thou shouldest offend so gracious and so louing a father? Both, say they, but especially the latter. Therefore (say I) sinne also displeaseth thee in that it is sinne, namely, because it is euill, and God who is goodnes it selfe, is offended with it? It is euen as you told vs, say they, and I am now ashamed that so vile & wicked a wretch as my selfe, should

come before so gratious and mercifull a Father. Then I tell them, that no man is offended, but rather is glad when he can iniurie one whome he hateth: this they graunt, and withall say, God forbid, that albeit the Lord hate me, I in like sort should hate him, vnto whome, if it were possible, I would be reconciled againe. Then I adde this: Be of good comfort, my deare brother, you are in good case. For who can loue God, especially whē he is wounded by him? who can bewaile the losse of his friendshippe? who can desire to come againe into his fauour, but hee, whom God still loueth, although for a time he be angry with him? except peraduenture you haue not learned thus much, that the knowledge of our saluation commeth not from flesh and blood, but from God himself, who first vouchsafeth to instruct vs, and from Christ Iesus, manifesting the Father vnto vs: And that it is Gods blessing, that we doe loue God, who loued vs first when we were his enemies. You haue therefore, my good brother, iust cause, why you should be greatly displeased with many things past, but there is no cause why you should despaire. Briefly, you haue inwardly, and, as it were, dwelling with you; euident testimonies of your future reconciliation with God: especially if you cease not to pray vnto him

earnestly, who hath laid *the foundation of repẽtance in you, to wit, a dislike of sinne, and a desire to be reconciled vnto him.* The sheepe which wãdered out of the fold ceased not to be a sheepe, albeit it went astray for a time: you now are that sheepe, to whome that faithfull shepheard of all those sheepe, which the father hath committed to him, leauing those ninety & nine, doth not so much by my ministery, declare that he seeketh you, as hauing already sought you, though you, not seeking him, hath indeed found you. *Knocke saithhe, & it shal be opened vnto you.* And haue you now forgotten those promises, which were so often made to them that repent? & also which they had experiẽce of, who in the sight of the world were in a desperate case. But I, saith he, again feele no motions of the Cõmforter, I haue now no sense of faith, or hope: but I feele al the contrary. Nay, say I, you deceiue your selfe, as I told you before. For it is the Cõforter alone, which teacheth you to hate sin, not so much for the punishment, as because it is euill & disliketh God, albeit he shew not himselfe so fully at the first: because you had so many waies grieuously offended him, as that he seemeth for a while quite to forsake you. And, that you haue not quite lost him, but that he is yet in some secret corner of your soule, frõ whence

at your instant praiers he will shew himselfe vnto you, this will plainly declare vnto you, which I now admonish you of the second time. But let vs graunt as much as you say, yet, sure it is that your faith was not dead: but onely possessed with a spirituall lethargy. You liued in the wombe of your mother, & there were ignorant of your life. A drunken man, although he lose for a time the vse of reason, and also of his limmes, yet he neuer loseth reason it selfe. You would think that in winter the trees were dead, but they spring againe in the sommer season. At night the sunne setteth, but in the next morning it riseth againe. And how often see we by experience, that he which at one time tooke the foyle in a combate, at another did winne the prise? And know this, that in the spirituall combate of the flesh with the spirit, the like we may see in many, partly by reason of the weakenesse of our nature, partly through sloth to resist, and partly for default to beware. To these he replieth, for such temptations are very hardly remooued, I would to God, saith he, I could perswade my selfe that these promises belonged to me. For my present estate constraineth me to doubt, whether I am the child of God, or not.

Laus Christo nescia finis.